

Whose security? *The Kiessling affair*

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Body Politic

A MAGAZINE FOR GAY LIBERATION



"Silly like us"

*Jane Rule remembers
W.H. Auden*

IS THERE
SAFE
SEX

Surviving sentiment

*Advice on avoiding angst
by Richard Summerbell*

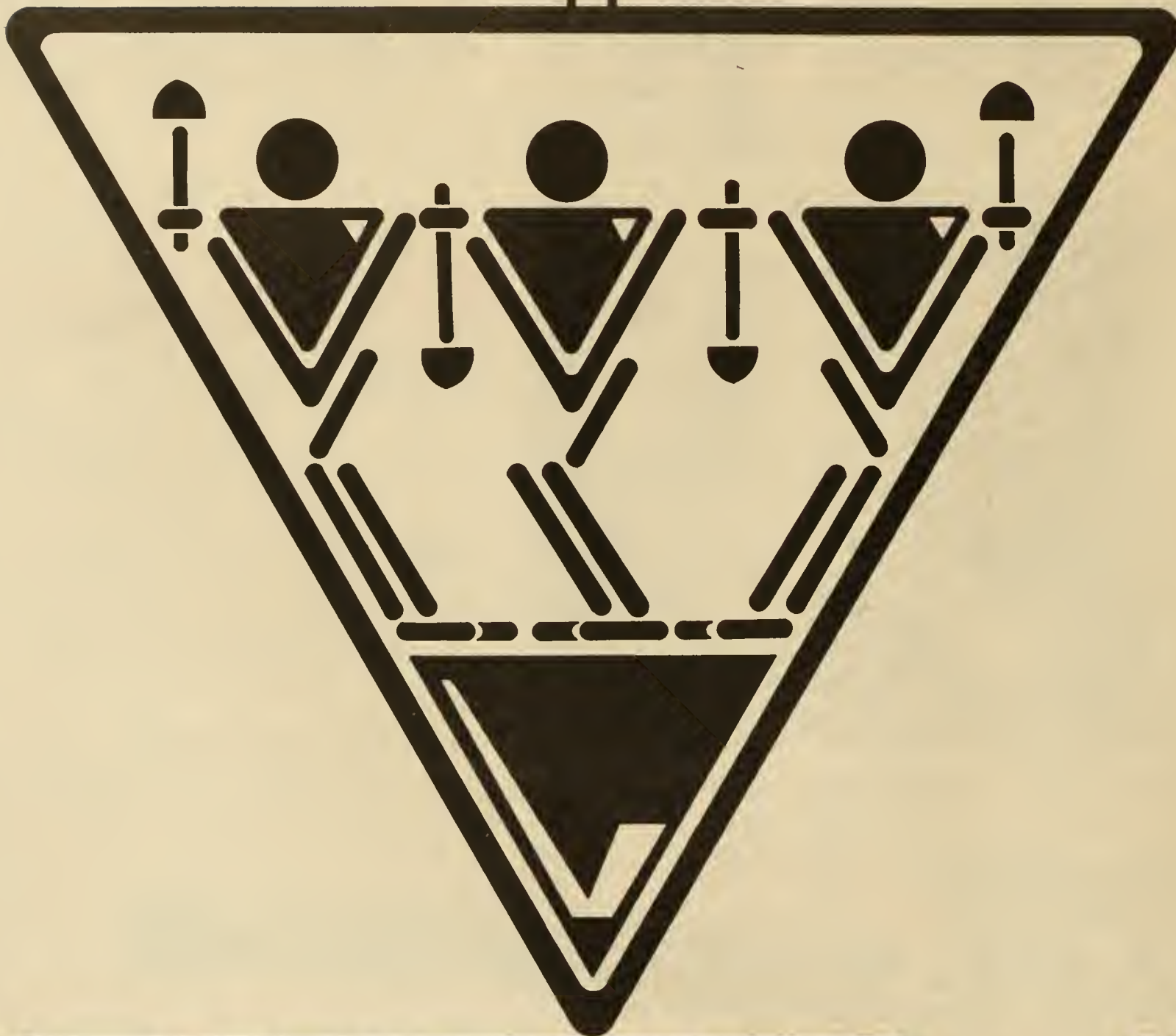
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Tim McCaskell on why racism is a gay issue



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Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals
can only be the work of
homosexuals themselves."
— Kurt Hiller, 1921 —

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Ed Jackson, Stephen MacDonal, Tim McCaskell, Ken Popert,
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THIS ISSUE

NUMBER 102 □ APRIL 1984



resulting in a weekend visit that was uncomfortable, hilarious and touching. Twenty-two years later, Jane Rule remembers.

38: Silly like us

He was arguably the greatest poet of his generation. He was rude, generous, sloppy, considerate, funny. When a young writer who wanted to keep her writing a secret met W H Auden in 1962, he was already coping with "the nearly intolerable burdens" of being a famous old man —

33: Sex, race and community

What would you do if the bath you checked out in a new city turned out to have an entirely black clientele? Normal taste, normal gay, is white. At least, Tim McCaskell argues, that's the impression you get if you scan the gay press, gay ads, gay porn.... There are compelling reasons for dealing with racism in our community — and there are ways of doing it without defensiveness or guilt.

54: Is there safe romance?

"Sex, if improperly handled, can lead to a variety of ailments — one of the worst of which is romance." And wearing safes won't help one little bit. Richard Summerbell, who has survived several attacks, still has friends and still passes for human, supplies us with his list of five "certifiably unsafe romantic and pre-romantic acts."

21: Security panic in West Germany

The dismissal last December of Deputy NATO Commander General Günter Kiessling plunged the West German government into crisis. The accusation against Kiessling? Homosexuality. His reaction? Denial. The outcome? Weeks of scandal-mongering by the press and revelations by the security-obsessed military and government, whose right to fire gay people remained unchallenged.

7: More ministerial macho

Social service worker Wayne Tyler of Waterloo, Ontario was fired in 1982 after being charged with gross indecency. When his union took his case before a grievance settlement board, he was reinstated. It all might have ended there but for Toronto Sun hack Claire Hoy's goading of the all-too-easily goaded social services minister, Frank Drea. Ed Jackson looks at a case of loud-mouthed loudness on the part of the tough-talking Tory who leads the close race for the post of Ontario's most incompetent member of cabinet.

Regular departments

- 4:** Letters to *The Body Politic*
- 6:** This Ain't Ann Landers
- 18:** Network — gay, lesbian and related organizations across Canada
- 22:** Out in the City, our regular Toronto calendar and listings section
- 42:** Joy Parks's "Shared Ground"
- 44:** Classifieds ads

Mac is back!

Fan's of "Mac's" Prison Letters will be happy to see that the column is back in our pages this month, after several months of being AWOL — literally, as you'll read on page 20. "Mac" tells us that things aren't quite the same now that he's in a provincial institution; the battle for the right to produce Prison Letters (see *TBP* July/August 1982) may have to be fought yet again. We'll keep you posted.

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LETTERS

Sort of Out in the Kootenays

I must take exception to your article "Out in the Kootenays" (*TBP*, September 1983). The author, Michael Wellwood, has done people in the Kootenays a disservice by describing his own life experience as all of our experiences. In Nelson, particularly, the community is not composed of pioneers or spectators, but rather people who try to make life interesting and connected. Wellwood distorted the richness of a close-knit community into a lament for his loss of casual sex.

And in particular, the quotes about me in his so-called interview are most disconcerting. I don't even know what playing "bull of the woods" means, and certainly wouldn't use that phrase to describe myself. As for my health and immigration status, it is not his option to spread half-truths about my personal life. When something appears in print, people are inclined to believe what they read. I feel like Carol Burnett vs *The National Enquirer*.

Sadly, what I learned most of all from this article is that the media will distort anything for a good story, regardless of the truth of the matter. And Michael, I'm sorry now that I spent any of my time talking to you.

"Maggie,"
Nelson, BC

I was glad to see an article on the gay and lesbian lifestyle in the West Kootenays, but I felt the article did not present a true picture of life here.

The descriptions are at times inaccurate and indiscreet. There is also a lack of lesbian representation. It is frustrating to read so little on lesbians in *The Body Politic*. There is an active lesbian community here in the Kootenays.

Lesbian and gay life in the Kootenays could be better represented, to say the least.

Bonnie McMackon,
West Kootenay Gays and Lesbians
Nelson, BC

The publication by Michael Wellwood in your September issue was anticipated with excitement by most of us here "out in the Kootenays."

However, we all dropped our pitchforks and our collective jaws upon reading the generalized opinions of the author on our lives here, as well as his sensationalizing aspects of our relationships with our society. The kicker was the outrageously dangerous anecdotes which could expose four of the six people profiled to unwanted interference by various segments of straight society needlessly.

Having been present at one of the interviews myself, though not as a direct interviewee, I know there was more depth of information than that revealed by Michael Wellwood's writing. The gays and lesbians of the West Kootenays wish to speak for ourselves next time. Look out anyone who's going to try to interview us again! We are arranging to send you a better quality piece about our life here than the one published in September.

Another troubling part of the whole affair was that there was no draft sent or

contact made in order to check out details before publication.

I wish that Michael had taken the paragraph following and used it to guide his exposition of people's personal lives:

"Their contribution to gay liberation is in trying to live an integrated life, maintaining their dignity in a less supportive environment.... They are pioneers in the gay community whether they are aware of it or not."

If Michael had emphasized these aspects, the article would have helped us face our lives here with even more enthusiasm, joy and commitment than we do now. As it is, it let us down, we feel.

Michael Wicks
Nelson, BC

(registering general disapproval for *West Kootenay Gays and Lesbians*, as approved at our October 16 polluck meeting)

Michael Wellwood responds:

On July 7, 1983 the government of British Columbia brought down a package of legislation under the guise of restraint that completely altered the tenor of the social atmosphere in this province. The few hardworking people who had laboured so long to improve social conditions here found themselves joined by others to fight much harder simply to stop things from becoming much worse. We all are feeling vulnerable and threatened.

This is the atmosphere that existed when my article was published in *TBP* in September.

When I began to research the article in the fall of 1982, BC was a different place. It seemed we were getting somewhere. When the article was submitted in April we were in an election. We felt that there was a good chance for an NDP victory. We were wrong.

What has happened since that election made the time very inappropriate for an article that could be seen to be exposing anyone. That the feeling of exposure is so strong in some of the people included in the article, and that some of the readers in the area also felt threatened, is a comment on the precariousness of their positions there, and as such is certainly valid and worthy of respect. The element of risk in their lives still exists. A more appropriate title to the piece, considering the text and the truth, would have been "Sort of Out in the Kootenays."

The fact that there has been some positive comment from people removed from the scene illustrates that what, to a stranger, looks like an interesting story looks to the subject like an invasion, a threat to security and privacy, a reduction of their lives to mere anecdote. Both points of view are valid. Unfortunately it seems that the nature of journalism is to consider the reader more important than the subject, resulting in what can be seen as trivialization and exploitation in order to maintain the interest of the anonymous audience.

I was sorry that the article did not include a lesbian viewpoint, but I modelled my questions on my first few interviews which were with men. Here in Vancouver, it is considered arrogant for a gay man to speak to lesbian issues and

“Why do people use these washrooms in the first place? Can they go home? ...to their parents' home? ...to their wife and family's?”

about lesbian lifestyle. If in Nelson they don't feel that way, it is either because they have more trust in their gay male friends or because they cannot afford the luxury of separatism. Probably it is both.

For a different point of view more focussed on Nelson and his personal experiences there, Jamie Hart has published a fine article in the October issue of *Pink Ink*. In it there is a more lesbian oriented approach which I think expressed the dynamics of that community very well. I think, though, that Jamie neglects to emphasize the limitations and hardship of that life, perhaps from the rosy memory of events several years distant. I am sure that he does undervalue his own efforts to bring the Nelson gay community out of its closet. Jamie became a focus for much of the activity in the area, and when he left the gay community was much more defined than when he arrived.

I hope that in the future people like Michael and his friends from the West Kootenay Gay and Lesbian group will indeed tell their own stories. They are certainly much better equipped than an outsider to explain what they are doing there and what they get out of it. I'm sure that the people at *TBP* will encourage them to do so. Good luck to them.

Worth the wait

Wow! I just bought my first issue of *The Body Politic*, saw the cover and went back to Little Sisters and bought two more. Carole Pope on the cover! That convinced me that *TBP* is going to be one of my favourite magazines.

I, like Edna Barker, have been an ardent watcher of the divine goddess for years. My two-hundred-plus photo collection of Carole was happy to accept the shots presented in the magazine. As for the article: well-written, to the point, humorous and informative. So Edna had to wait three years to get “an audience with the Pope.” Well worth the wait, wasn't it!

Carole Pope is today's woman: successful, beautiful, independent, concerned — and hot as hell!

Sandy Logie
Vancouver

Mutual benefit

It is expected that those who oppose the legalization of prostitution wallow in tearful adjectives. However, I am disappointed that even those who take a liberal view fail to see the potential beauty in the act of prostitution. Let me offer a personal glimpse based on experience.

Coming out for me could have been traumatic: I was a newly arrived immigrant in a bewildering 1960 Toronto. But instead, I had a really nice time! I found that prostitution was of mutual benefit to me and to my daddies. Some of my “friends” were instant and that was okay, but what I remember with great affection are those wonderfully patient men who maintained their contact. They supported me, not only financially, but more importantly emotionally. They taught me English, took me to concerts, in short, exposed me to a world of magic. Looking back now I realize that I

too have brightened their days. I was beautiful, muscular and hot. I laughed easily and cuddled constantly. In my wide-eyed approach to everything new, I let them know that I appreciated them.

What is so clear to me now is that under conventional circumstances those relationships would never have happened. If I had been more poised, I would have gone out with guys my own age. My sugar daddies and I would have been much poorer!

Nick Nikolaides
Toronto

Gossip and graffiti

Living in a small community and being gay certainly has its drawbacks, however we are lucky to live close to more tolerable areas like Toronto and Buffalo. I live in such a community where being gay isn't made public, and I do not flaunt myself in a strictly “straight” society. I have never harmed any “straight” person, nor have I brought any bad publicity to the “straight” society we live in. Yet the “good society” which we share has brought numerous negative homosexual issues out into the open, deliberately harming individuals of gay orientation. What's wrong with society?

What's wrong with the journalists who write this gossip? And what's wrong with newspapers that allow such “news” to enter the eyes of the public?

Do newspapers have the right to break up families, marriages, risk job dismissals, promote suicides? And where do gay people stand?

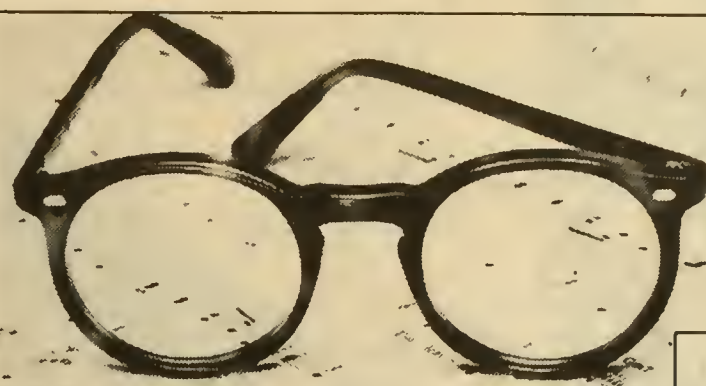
Two newspapers, *The Evening Tribune* and the *Guardian Express*, decided to probe into alleged “homosexual encounters” at the Seaway Mall in Welland early in December. *The Evening Tribune* got so carried away that they thought this was of enough importance to put it on the front page. The arrested were listed by name, age, address and occupation.

This is not totally new news. We heard a lot about “washroom sex” when the police in another small town, Orillia, decided to use video cameras. Apparently the police are quite proud of their undertakings. Should the taxpayers' money be spent on such lengthy washroom surveillance, on hidden video cameras, on long court hearings? Certainly not!

Why do people use these washrooms in the first place? Can they go home? ...to their parents' home? ...to their wife and family's? Of course not! What about the bars? There are no gay bars in the Niagara area. What about bars or baths in Toronto? Can people freely go there? Are those “safe” and “acceptable” places to go from society's point of view? Well, here we have good proof from the past: the police have raided various baths as “common bawdyhouses,” as well as different gay bars for showing video tapes or for being overcrowded. (Do you ever hear of “straight” bars being closed by the police?) These issues are all too common for us *Body Politic* readers. We hear about them all the time. But what can we do? Are we heading in the right direction for our freedom?

Although I'm not one of the thirty-one men arrested, I understand. I think

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"The number of times I've heard tourist couples say to each other, 'She's really a guy, you know....' Honestly, it drives me nuts."

that we all do. This Welland washroom in question was never kept clean of gay graffiti on the walls, and there were two glory holes which were obviously made use of. Things were like this for well over a year. Don't you think that the Mall could have painted the walls once in a while, repair what needed it? I certainly think so. So who's fault is it anyway? Should these thirty-one individuals take all the blame?

One thing is evident, and that is that the "straight" newspapers love to print gossip of any gay nature. Is it fair to our community?

Sincerely,
A small-town gay
Body Politic reader and supporter

Gay morality

Marshall McClintock's letter in your December issue in response to Peter Millard's "In search of our own morality" (TBP, October) was like a breath of fresh air. Having spent much of my last seven years on a higher degree philosophy thesis, "The Homosexual Teacher," central to which is a defence of the morality of homosexuality, the greatest problem I encountered was intellectual isolation. Convinced nobody really understood or shared any of my concerns, that letter was my first discovery that there existed others interested in gay moral philosophy as distinct from philosophical gay moralising.

My own conclusions follow McClintock's closely, particularly on the absence of any rational, morally relevant criterion uniquely discriminating sexual activity from other human activities. That is the lynchpin in my argument for the right of gays to teach. Having begun to explore the implications of that principle for sexual morality in general, the next step is to press on towards an outline of a comprehensive, rational, non-theologically based gay morality.

The historic cornerstone in rational sexual morality was Rene Guyon's *The Ethics of Sexual Acts* (1934, Alfred Knopf), now out of print. His six "positive rules" are timeless: no shame in the sexual organs, pleasure alone justifies sex, no disgrace in sexual acts, sex for pleasure is always lawful, the right to sexual satisfaction is inalienable, and sexual hygiene is a matter for science plus personal responsibility.

Are there other TBP readers who share my enthusiasm for moral philosophy in

the analytic vein, and my concern for constructing and reconstructing large chunks of it from a rational, humanist, gay perspective? Now may be the politically ripe time to publish it. Please write; I'll gladly reply.

Lee W Andresen
University of New South Wales
Kensington, Australia

THIS AIN'T ANN LANDERS

Dear "This Ain't,"

Although I've been out for a few years, I still sometimes feel shaky about my sexual identity. I am a lesbian. Last year I thought I'd go out of my mind because of having to travel Davie Street to get home. The problem is that gay men constantly cruise me.

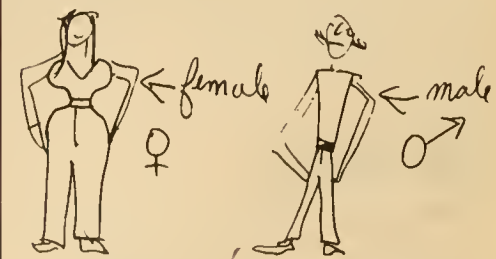
Now, I very definitely have a narrow waist, full hips and breasts, and it is absolutely beyond me why people can't tell that I'm a woman. Sometimes rich faggots lean out of their car windows and yell, "Hey sonny, come over here and talk business." It just about makes me puke.

Tourists who come to see "West-End sin" have all seen the movie *Tootsie* far too often. The number of times I've heard tourist couples say to each other, "She's really a guy, you know...." Honestly, it drives me nuts.

I thought maybe it was happening because of my short hair and the very tailored way I dress myself. So I bought a couple of dresses, grew my hair long and started wearing perfume and earrings. Well, all my effort was for naught. People still think I'm a drag queen.

To top all this off, I went to one of the lesbian conference benefit dances and was attacked by the woman at the door, who started shouting, "You penises think you can go anywhere! Get out of here!" I was so depressed I left.

For the benefit of all gay men, lesbians and heterosexuals, I'd like to point out that a person with breasts and with hips far wider than the waist is probably female.



Thank you.
Shelly-Ann Mathers
Vancouver

Correction

In our December 1983 issue, we provided an incorrect address for the publisher in Michele Belling's review of *The Mirror Dance: Identity in a Women's Community*, by Susan Krieger. The correct address is: Temple University Press, Philadelphia, Pennsylvania 19122.

The Body Politic welcomes your letters. Send them to us at: Letters, TBP, Box 7289, Stn A, Toronto, ON M5W 1X9. Letters selected for publication may be edited for length.

PS: My feet are really large and I was wondering if you could tell me where drag queens buy large ladies' shoes?

"This Ain't" replies:

Well, we hope your illustration goes some way to clarifying things for people on Davie Street. As for the shoes, Bill Houghton of the Vancouver Gay Community Centre advises us that the Tall Girl shop at Seymour and Dunsmuir might have the size you're looking for, though they could be a little pricey. For further advice, give VGCC a call at 684-6869.



THE NEWS

**SPIED ON, CAUGHT AND PUNISHED.
IT SHOULD HAVE ENDED THERE. BUT A WELFARE WORKER
AND HIS UNION STILL HAVE THE TORONTO SUN
AND FRANK DREA ON THEIR CASE**

The heavy-handed intervention of a provincial cabinet minister has jeopardized a gay welfare worker's chances of regaining his job. The Waterloo, Ontario worker, recently reinstated after a year-and-a-half ordeal that included months of police surveillance, gross indecency charges and a protracted period of unemployment, must now wait while a provincial labour board reconsiders his right to keep his job.

Wayne Tyler, a 40-year-old social-services-ministry worker, was fired in October 1982 after it was learned he had paid to have sex with a 17-year-old mentally retarded youth.

Tyler's dismissal came immediately after he was charged, in late September, on two counts of gross indecency, one a result of his encounter with the youth. Tyler, who had been under police surveillance for several months, was observed having sex with other men in the public washroom of Waterloo Town Square, where the social-services ministry has its offices.

Tyler's encounter with the 17-year-old, suspected of being a prostitute, came to light only because personnel at the group home where the youth was living inadvertently learned about the contact and reported it to Tyler's employers and to the police.

A few months after Tyler had sex with the 17-year-old, and before any charges were laid, the youth showed up at the ministry office to seek welfare assistance and was assigned to Tyler as a welfare client.

Tyler pleaded guilty to the two counts of gross indecency and was placed on two years' probation. While imposing the suspended sentence in April 1983, Provincial Court judge Robert Reilly noted that Tyler had "suffered as a result of your sexual orientation... You have suffered far more than this court could ever cause you to suffer: a career of some 20 years is effectively down the drain, whatever redress you might seek or ultimately receive, whether your dismissal was justified or unjustified."

Tyler's union, the Ontario Public Services Employees' Union (OPSEU), took the case to the Ontario Grievance Settlement Board. In a two-to-one decision released January 23, the board ordered Tyler reinstated after October 1983 with retroactive pay to that date.

In the majority ruling, called by vice-chairman R H McLaren "one of the most difficult cases" he has handled as a labour arbitrator, Tyler was ordered to "be placed in a job where there will be no risk of contact with ministry clients who are juveniles." The placement was also conditional on Tyler's remaining under the care of a psychiatrist.

The grievance board refused to uphold the firing because the ministry failed to present convincing evidence that the youth had had sex with Tyler after becoming his client. There was no question that Tyler frequently had washroom sex, sometimes in a government washroom during working hours. Nor was there any doubt he had paid the youth for sex on an earlier occasion.

Following the board's decision, Tyler was offered a clerical job with a \$50-a-

week pay cut in another ministry office, possibly in Toronto.

That might have been the end of it, had Toronto *Sun* columnist Claire Hoy not decided to exploit the case for a bit of reader titillation. In a series of sensational *Sun* articles in late February, Hoy berated the grievance board for its decision. Goaded by Hoy's coverage, community and social services minister Frank Drea hit the ceiling.

Drea is notorious for making irrational and ill-informed comments to the media. And Hoy, the *Sun*'s Queen's Park correspondent, knows exactly how to get him riled.

If Tyler were rehired, Drea threatened he would be demoted "so far down into the basement that he's gonna need a miner's lamp to get upstairs." Drea wasn't stopping there. "We still want (Tyler) fired," he harrumphed. "We want him or the union to go back to the board. I dare the union to take me back to the board. I dare them."

While the other Toronto dailies downplayed the story, the *Sun* inflated it for all it was worth. "Gov't is gunning for sex case worker" screamed the front page of the tabloid that had put the smoking gun in Drea's obliging hand in the first place.

Drea's remarks prompted an immediate and angry response from union officials. "Drea is exhibiting his usual bad judgment," said OPSEU president Sean O'Flynn, "acting like an arrogant and very proper bully." He said the minister could neither fire nor demote Tyler. "His powers here are limited," O'Flynn stated flatly. "As far as I'm concerned, the matter is closed."

John Ward, another OPSEU spokesperson, was more blunt. "The problem

is not Tyler — Tyler has been dealt with," he said. "The problem is Frank Drea. Such arrogance and bullying by a minister of the Crown raises questions about his competence."

Throughout the Tyler affair, the actions of the union have been exemplary. OPSEU has refused to allow Hoy to embarrass them into retreating on the case. Typical of Hoy's comments: "Even the union must be holding its collective nose, having to defend a guy convicted twice of gross indecency under the Criminal Code and who admits to being involved habitually in 'washroom sex.'"

"We had a job to represent our member and we got an award (from the board)," said OPSEU's O'Flynn. "Members don't pay dues for me to sit in judgment on them."

The union was finally able to shut Drea up. OPSEU announced March 1 that it had filed a discrimination complaint against Drea to the Public Service Labour Relations Tribunal, a quasi-judicial body overseeing labour relations in the public sector. The union is claiming Drea's remarks violated the Crown Employees' Collective Bargaining Act, which says that the grievance board's decisions are final and that employers are prohibited from discriminating against employees who have filed a grievance. Drea's refusal to comply with the board's decision and his clumsy threats amount to discrimination against an employee, the union is arguing. The tribunal will hold its hearing into the complaint April 11.

Labour relations investigator Harry Waisglass, assigned to probe the case, immediately requested that Drea make no further public comments. Drea

agreed but, when asked by a reporter if he had any regrets over his earlier remarks, responded, "Are you kidding?"

It now looks like the Tyler case will also go back to the grievance board for reconsideration. The union has asked that the case be reopened because Drea refuses to cooperate with the board order. No date has been set for a hearing.

Despite the principled stand of the union in defending one of its members, there can be little question that the matter of Tyler's homosexuality has muted the response of those who might otherwise be quick to abhor Drea's loutish intervention.

The opposition parties at Queen's Park have been all but silent on the subject. If the case had been less controversial, they would have been screaming for Drea's resignation — and rightly so.

Drea is considered one of the most incompetent cabinet ministers at Queen's Park, a position for which there is considerable competition in the ranks of the Tory front benches. Drea, of course, denies that Tyler's homosexuality has anything to do with the minister's response to the case. He says he's calling for Tyler's demotion because Tyler "had (sexual) relations on government time and government property."

Both opposition social-service critics chose only to fault the grievance board for its decision and appeared to be cowed into backing Drea's intervention. Even usually sensible NDPer Richard Johnston said the evidence against Tyler was "a pretty damning case." He added, a little unconvincingly, "My tendency, of course, is to try to protect employees from management, but when you're dealing with a disadvantaged clientele I think the weight of the opinion should go to the client."

By choosing to view the case only in this light, Johnston was ignoring two important points. One is that the details of the relationship between Tyler and the youth are far from clear, although one claim did not stand up, namely, that Tyler had had sex with the youth *after* he became a client. In any case, Tyler has been more than sufficiently "punished": the grievance board considered his conduct "grave... (but) not so grave as to warrant discharge."

The second point is that Drea's attempt to interfere with the grievance board was not only stupid: it is downright dangerous to healthy labour relations in this province. If the minister succeeds in short-circuiting the appeal process by coercing the board in this case, he will have free rein to do it again.

Ron Eade, labour columnist for the *Kitchener-Waterloo Record*, has made the most sensible comments about the case. He looked at recent decisions of the grievance board and found that it was no pushover when it came to reinstatement appeals. He discovered that most fired workers in Ontario don't complain and, of those who do, few are actually reinstated by the board.

In a March 10 column titled "Homosexual witchhunt," Eade wrote what should have been self-evident: "The fact that one homosexual wins a favourable ruling is no reason to go on a rampage."

Ed Jackson □

MINISTERIAL MACHO



FRANK DREA

Videotape's frank sex talk too hot for gallery

VANCOUVER — Members of the local artists' community are irate as a result of a decision by the Vancouver Art Gallery to ban a nine-hour videotape of people talking frankly about sex.

Confused: Sexual Views is the work of video artist Paul Wong, and it has been banned by VAG director Luke Rombout because, in his opinion, that much frankness would upset gallery patrons and cause a hostile media reaction.

He also says it's not art. Rombout doesn't see how 27 people being interviewed about their sexual feelings constitutes art. "These tapes are simply the faces of people being interviewed," he told the *Globe and Mail*. "This in itself does not constitute a creative act. There is no connection with visual art."

Rombout is still smarting from the controversy surrounding an exhibit that appeared when the VAG opened last fall in what used to be a courthouse. (The controversy is sometimes known as "the Santa-and-the-severed-reindeer-head furore.")

Wong told the Vancouver *Sun* that his video is a work of art "because it encourages the viewer to perceive. The viewer is encouraged by this supposed honest dialogue to question their own sexual attitudes."

"The subjects they (the people appearing in the video) discuss go from pornography to perversion to sexual preference to first sexual encounter to their thoughts on religion and why they got married."

Confused: Sexual Views has been shown before in, ironically enough, the staid city of Toronto, at the federal government's Harbourfront arts and recreation complex. Each of the people portrayed sits on a stool in front of a video camera, and the viewer sees only the head and shoulders of the interviewees. Sexual acts aren't portrayed — they're only talked about, but that was too much for the VAG.

Scott Watson, one of the VAG's three curators, says, "This decision raises a lot of questions about Gallery policy. We've had a video art programme here for seven years and, apparently, the director's never seen any of (the previous videos)." Watson says that *Confused: Sexual Views* had been banned for "extra-aesthetic reasons."

"All the talk about homosexuality, the sexuality of women, bisexuality — sexualities that are not socially sanctioned — I think is what the director is objecting to," he said.

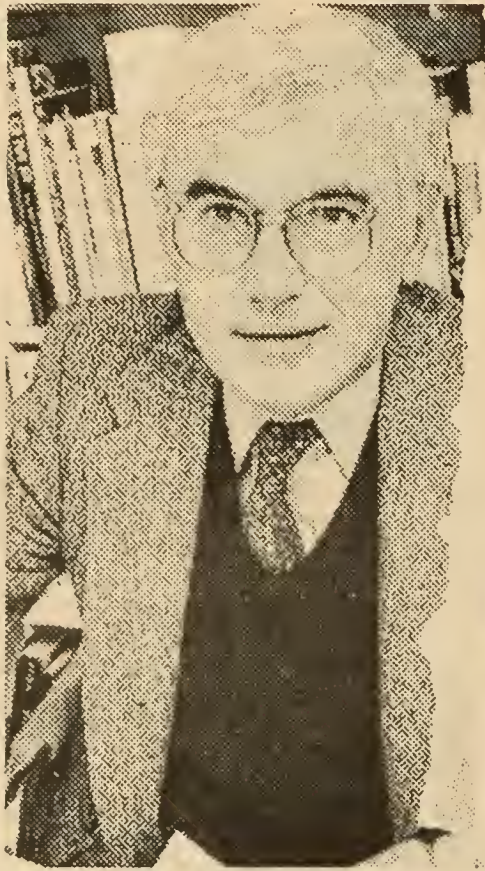
Watson says the video is good. "There is something provocative about the piece, and it's very refreshing." Nor does Watson think the video is too outrageous.

"If you're just thinking of how the show registers on the 'shock meter' or 'outré meter,' there's really nothing in it that might not turn up in Ann Landers from time to time. It's not at the level of many current movies, and certainly is nowhere near pornographic."

Watson also said that "it would never have occurred to me that this material was that volatile."

Then why the controversy?

"I'd never really seen an unmediated discourse on these kinds of topics, people talking about them as a naked and natural thing. If you saw these topics discussed on TV, there would be therapists reinterpreting it or show hosts doing the same thing. This show wasn't



VAG director Rombout scrutinized by Wong: "gross lack of ethical conduct"



within the discourse of therapy or any of those other things, and that might have been seen as a threat."

After Rombout cancelled the show, Wong tried to get a court injunction preventing the cancellation. At the February 24 BC Supreme Court hearing, which Wong lost, the gallery's lawyer, Marvin Storrow, said *Confused: Sexual Views* might violate Criminal Code provisions that deal with obscene material. In arguing the VAG's case, Storrow said that the court, by forcing the exhibit of Wong's video, would be putting the gallery in the position of violating criminal law.

Despite losing the injunction, Wong is still going ahead with a civil suit against the gallery and Rombout.

Meanwhile, on March 1, about 100 artists approved a letter accusing Rombout of "gross lack of ethical conduct and professionalism." They called for Rombout's resignation and set up a defence fund for Wong.

The Canada Council, which gave Wong a large grant to produce the video, is also said to be displeased with the VAG. Unless a way is found out of the impasse, the Council will have lost on its investment. □

Glad Day convicted in error, lawyer says

TORONTO — Ontario Supreme Court Judge Ian Cartwright heard lawyer Dianne Martin's appeal of the conviction of former Glad Day Book Shop employee Kevin Orr February 20. Orr was convicted in March 1983 of selling obscene material, namely the two magazines *Comewatch* and *The Leathermen*, while working at the local gay bookstore.

Martin's main argument was that trial Judge David Vanek made "an error in law" by applying an out-dated, subjective and paternal test to the two magazines. She argued that a new trial should be ordered or Orr's conviction should be overturned.

Vanek's decision rested largely on re-

ferences to the 100-year-old Hicklin test of obscenity that was struck down by the Supreme Court in 1962. The Hicklin test required that the court seek to determine whether something was obscene on the basis of any tendency it might have to deprave or corrupt those susceptible to depravity and corruption. The current obscenity section forbids depiction of the undue exploitation of sex or sex combined with horror, cruelty, crime or violence. The court is now required to determine when exploitation is undue on the basis of whether it exceeds what the contemporary Canadian community is prepared to tolerate; that is, on the basis

of what the average person would permit others to have or see, regardless of his or her personal reaction to the material. This test, to be applied by a judge who may or may not heed the opinions and advice of expert witnesses in the task of determining a national level of tolerance, is supposedly more objective than its predecessor.

Martin argued that Vanek's entire judgment was hampered by the fact that "he misdirected himself in choosing the inappropriate test." Vanek claimed that the community was probably less tolerant now than it was a decade ago when, in the 1970 *Prairie Schooner* case, *Penthouse* was convicted of obscenity for "lurid descriptions of lesbianism."

Martin contended that, because of the approach his decision took, Vanek had not taken into account the impact of Canada's new constitutional guarantees of freedom of expression. She compared those sexual acts deemed acceptable by Judge Steven Borris in the recent Ontario video tapes case with Vanek's description of what was unacceptable in the Orr case. The obvious contradictions prompted her to note that citizens have the right to know what the law permits. She even invited Judge Cartwright to consider that the obscenity sections of the code might eventually be found "void for vagueness."

Crown Attorney Gail Dobney argued that Judge Vanek's descriptions of *Comewatch* and *The Leathermen* as "coarse, crude and vulgar" and as "depicting sex for a bad purpose" were consistent with decisions in other obscenity convictions. The question of children's possible access to porn means that "consideration of the corrupting aspect of it is not inappropriate," Dobney said. She also maintained that since Parliament rules on matters of morality — by decriminalizing homosexuality only under limited conditions, for instance — a judge is entitled to use such rules to guide him in determining what the community is willing to tolerate.

Judge Cartwright reserved his decision.

Chris Bearchell □

Imagine if they used pictures...

Alderman hot over GO poetry

Descriptions of lesbian sex have upset uptight Ottawa alderman Rheel Robert, who says some of the material in the March issue of *GO Info*, published by Gays of Ottawa, is obscene. He waved around a copy at the March 7 meeting of city council, calling it "dirty and filthy" and saying it was not a suitable place for the city to spend its advertising money. "You should see what's written here," he blustered.

Apparently, Robert didn't like an open letter from Marie Robertson calling on lesbians to throw off the shackles of oppression. "The image of womyn as passive, lustless sperm-receptacles stinks!" she wrote. "I prefer to see us as active, vibrant and sexy."

Neither was Robert turned on by Robertson's poem about lesbian sex (see box, right).

The city of Ottawa buys ad space in a number of community newspapers. It paid \$275 for the back page of the March issue of *GO Info* to advertise some of the programmes offered by its recreation department.

Only one alderman responded to Robert at the council meeting. But that hasn't put him off: he lodged a com-

plaint with the Ottawa police. The cops say they're investigating.

As Marie Robertson asked in her open letter, "What's your problem? So get over it! Lighten up!"

Glenn Wheeler □

Untitled

Gazing at the splendour of your wide-spread legs
I'm overcome with the tenderness your trust invokes.
Your wet cunt beckons me closer, closer
And as I slowly enter your warm richness
My own heat surges into my fingertips.

Now your head is thrown back
Your hips are beginning the rhythmic throb
That urges me down, down.
I raise my eyes and see pleasure glowing on your splendid face
Then gingerly lower my tongue into your fullness.

Moaning, you instinctively guide my tongue's movements
Each stroke a delicious thrill to both of us.
How can I express the deep longing for you that emerges
When you writhe under my touch?
And the love that sends me soaring with you
As waves of orgasm overtake your being?

— Marie Robertson

Reprinted from *GO Info*, March 1984

In defence of *Born in Flames*

Sonja Mills talks with director Lizzie Borden

Born in Flames, Lizzie Borden's enchantingly subversive feminist film, has been receiving mixed reviews. Critics have complained that the film is "preaching only to the converted." In a conversation before a recent screening in Toronto, Borden said "This film is not meant to convert people. To make this kind of film and have it appeal to mass audiences, you'd have to do something like *Missing* or *Silkwood* or *Norma Rae*; you'd have to use that language for your message to be communicated." But the only people who like these "radical" Hollywood films are the people who agree with them already anyway.

"I'd rather have people see the film who already feel that way and feel better about feeling that way afterwards. People whose ideas are on the fringe need cultural objects to relate to as well."

Borden doesn't think that the dominant mainstream's opinion of her will have a negative effect on the film's general popularity. "I mean, I would feel a little freaked out if they liked it. I would feel like I was doing something wrong."

Perhaps the greatest source of controversy in the film is the use of terrorist activities by the Women's Army. A lot of women have asked why the Women's Army is so violent, when violence is considered "male" behaviour. (I mean, really. The only thing worse than men stereotyping women is women stereotyping themselves.)

"Actually, I'm glad that the violence in the film is brought up as an issue," Borden says. "The one thing I asked myself in doing the film was: wouldn't it be convenient for a government to know that women would never pick up arms? Then they'd know that they never really have to take women seriously."



Producer/director/editor Lizzie Borden: the film took 5 years of hard work and a tight budget

The film is not intended to make women feel that violence is necessary. Borden does not advocate terrorism: she merely poses a question. Can an armed resistance against the oppression of women ever be legitimate? "Territorial war or war against imperial oppressors is always seen as correct," Borden says. But at what point in a culture like ours is it going to be time for women's armed resistance?

Borden has also confronted the charge that *Born in Flames* is racist. Some black separatist women in England were dismayed to find that the black women in the film were in the forefront of the battle, according to an article in *Spare Rib*. They felt that the film portrayed black women being used by white women, and that the only kind of film that could be made by a white woman is a film about white women's racism.

Borden comes from a white, middle-class feminist background. In her experience, when a problem arises, people talk about it rationally and inevitably come up with a compromise. But a lot of black women come from a culture where problems are dealt with immediately. Borden feels that white women have a lot to learn from black women, and that it was appropriate to make the initiators of the Women's Army black. "There's so much racism going back and forth in such an intense way that there's no imagination of how people can appreciate each other's cultures. I think the notion of 'separate but equal' shouldn't be separatism. We don't have to homogenize, but why not learn from other people's experiences and cultures?"

Borden also applies this non-separatist ideology to the lesbian-heterosexual debate, which she has been accused of not analyzing properly.

Born in Flames does not set out to analyze sexuality or class struggle or racism — or any other conflict that divides the movement. And, in the film, Borden suggests that women can unite. "That's the reason I made this film. I saw that the sub-cultures reflected the dominant cultures in terms of division and distrust. I didn't make too much out of the black-white issue or the gay-straight issue because there's already enough dissension in the women's movement. A lot of straight women who become gay are criticized by women who have been gay since age three. You know: 'How gay are you?' I wanted to make that implicit rather than explicit. I think sex in this society is so overly focused on. To me, the important thing about gay or straight is the overall sensibility and consciousness." Anyone who claims Borden lacks vision in her handling of the black-white or gay-het struggle is overlooking her optimism and her faith in woman-kind to unite and resist our common oppressors.

For her, "the most significant part of the film is seeing women of different colours, classes, and sexual preferences working together on something. Practically speaking, I think that's where it has to start. The revolution has to come from the bottom up." □

Censor board shot down in flames?

TORONTO — The controversial feminist film *Born in Flames*, by Lizzie Borden, has kept the Ontario Censor Board running in circles this month. On February 17, the Development Education Centre (DEC), which distributes the film, won an appeal of the censors' decision to rate the film "restricted" (to those 18 and older) and to order a 30-second cut — in the parlance of the board, "an elimination." The appeal was permitted only because the board's original decision was not unanimous.

The film was reclassified "adult accompaniment" (restricted to those 14 and older unless accompanied by an adult) and a brief glimpse of an erect cock was retained for the successful week-long run, which included a benefit screening for the cultural magazine *FUSE* and for *Broadside* the feminist paper.

In its January 25 report, the board described the plot of *Born in Flames*: "radical women's army exercises terrorism to fight the system for women's rights." They justified the recommended cut and rating on the basis of "coarse language, violence with bloodletting, closeup of erect penis — gratuitous (sic),

full nudity, implied rape."

On February 17 the board handed down their response to the appeal. One could be forgiven for suspecting that this report described a different film: the story line is described as "Ten years after the Social Democratic War of Liberation, promises of support to women have not been fulfilled." The new rating was based on "some use of coarse and offensive language" and "limited nudity, including a view of male genitalia."

It would be nice to think that DEC's diligence in pursuing the appeal and their effectively embarrassing media campaign were entirely responsible for the board's turn-around. But it is at least as likely that a polite phone call or two from anti-porn feminists reminded censor-board chair Mary Brown of the political advantages to be reaped from a continuation of their recent allegiance. But the self-serving alliance approach to the struggle for freedom for women has nothing in common with the grassroots feminism presented on the screen in *Born in Flames*.

The film crackles with anger and life. Futurist without being sci-fi, it com-

mands you to suspend disbelief. Ignore the cheap shots at socialism, the danger in terrorism as a metaphor, the naive optimism. Get ready to be inspired — or at least excited — in spite of your better judgment.

The film is — as the censor board finally noticed — set in New York City ten years after the American social democratic war of liberation. (Never mind that social democracy and revolution are contradictory terms.) It's a time when women are still oppressed, despite the

Honey of Phoenix Radio: strong and sexy



rhetoric of the revolution and women's one-time role in the leadership of it. But such women! Strong, real, sensual, angry, articulate and (with all of this how could they be anything but?) sexy.

The film strings together collages of street scenes, daily life, endless evidence of oppression, official reality (in the form of TV newscasts), revealing voices of rebellion (especially those of feminist radio pirates Isobel and Honey) and the lives of some of the members of the Women's Army as it gives birth to itself. The plot is good enough not to spoil, though it takes a turn for the inevitable. Its message is that women can't trust anyone but ourselves to look after our interests. But if we *do* trust ourselves and each other, the film says, and if our need is great enough, we can overcome all the obstacles that divide us — especially race and sexual orientation (I said you had to suspend disbelief) — and we can realize our power in action, the more daring the better.

The film's pace is fast — as chaotic and confusing as real crises are — exciting and inciting. It's low-budget: that shows, but it doesn't matter because — as an action drama — the film works. Next time it's in your neighbourhood, go see it. Take a friend; take notes. Or you can contact DEC to arrange a screening: (416) 964-6560.

Chris Bearehell □

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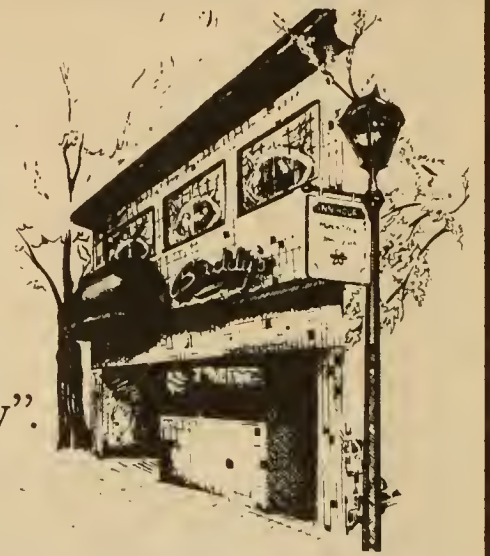
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Ministry concedes Rob Joyce is innocent

VANCOUVER — The British Columbia Socred government's sprayed-on veneer of infallibility has been resoundingly cracked by a gay Vancouver welfare recipient. A "thrilled" Rob Joyce, the former youth-employment counsellor who has been fighting tooth, nail and talk-show for two years to remove his name from the province's Child Abuse Registry (see *TBP*, Jan/Feb), has finally succeeded in forcing the BC Ministry of Human Resources (MHR) to do just that.

The government's concession to Joyce came as a complete surprise. In November, despairing of clearing his name through public pressure and personal campaigning, Joyce launched a legal petition to quash the government's record of its investigation into an allegation that he had paid a 15-year-old hustler for sex. The allegation, which some MHR employees regarded as dubious when it was first made in January 1982, had been officially retracted in October of the same year by the youth who had originated it. Despite the retraction, the MHR retained Joyce's name on its abusers' registry, effectively denying him employment in the social-service profession.

When Joyce filed the legal petition, both he and his fund-raising sponsors in the Vancouver Gay Rights Union (GRU) expected a protracted battle in the courts. On February 23, however, well before the case was due to be heard, Joyce's lawyer got a call from Joe Arvay, legal counsel for the BC Attorney-General's ministry. Arvay stated that the government would comply with Joyce's petition. He later told the Vancouver press that he was not at liberty to say why.

When the news became public, Joyce was exuberant. He told *TBP* that, as the story came out, he and several associates spent much of an afternoon "dialing from radio station to radio station listening to it every hour." A few strategically placed telephone calls resulted in the story appearing on the front page of the March 2 Vancouver *Sun*; Joyce refers to the *Sun*'s account as "the best story the (Vancouver) straight press has ever done on a gay issue — the perfect vindication!"

Joyce hopes his exoneration will serve as a basis from which to pursue the other lawsuits he launched in November: a wrongful-dismissal action against his former employers in the BC Corrections Association and defamation suits against BC Minister of Human Resources Grace McCarthy and several ministry employees. "The fact that I'm now a person whom the government admits is not guilty is going to make a big difference in my case," he predicts. No court dates have yet been set for the remaining hearings.

Because of the pending actions, Joyce and the GRU are being careful not to give the impression that the battle is over. GRU spokesperson Richard Banner says the win is "the first step towards a final victory. Rob has been victimized for two years and has never received any compensation for the injustice and poverty that he's experienced. We're going to continue fighting until he does."

Another community spokesperson, Solidarity Coalition representative Stuart Alcock, also downplays the overall significance of the breakthrough. "The question I have is whether it sets



Two years of victimization: for Rob Joyce, a minor win compared to getting his job back

any precedents (for similar cases in future)," he says. "Since it didn't actually make it to court, I don't expect that it does. It's really something of a minor win, compared to the prospect of winning the rest of the case."

One concrete benefit of the win, though, is that it solidifies Joyce's support in the gay and lesbian community. When his fight began two years ago, only a handful of people were on his side. As a former editor of the outspoken newspaper *Gay Tide*, a man infamous throughout the 1970s for his uncompromising, blunt style of radical politics, Joyce was already a controversial figure within the gay community. In some conservative circles he was anathematized: mentioning his name was equivalent to running a Ronald Reagan film on Iranian TV. Although some of his critics were mollified by his excellent performance in finding employment for dispossessed "street youth," few were enthusiastic about supporting him when he was accused of having had sex with a juvenile. It took a favourable ombudsman's report, unequivocal support from the local NDP and the youth's public retraction to quell the skepticism and rumour-mongering that originally plagued Joyce's efforts to seek redress.

Even now, according to Alcock, Joyce's support remains "patchy. A lot

of people still don't understand the complexities of the case, and why it's important that it should appear before the courts." Banner, however, points out that delegates at the recent provincial gay and lesbian conference gave Joyce an overwhelming vote of confidence. "If there's still some reluctance to back Rob's case," he says, "we haven't seen any evidence of it."

Joyce himself admits that the past two years have been "almost impossible to

Dr Morgentaler: Crusading for choice



survive emotionally." For maintaining his will to fight, he credits not only his local and national supporters, but also the example set by the decade-old, seemingly endless civil-rights battle of former Ontario racing official John Damien. He explains: "I've really grown to respect Damien over the course of this case. To have endured ten years of this sort of thing, having it on your mind every day, is an incredible display of perseverance. The two years I've spent doesn't compare with it at all. If it weren't for the example of someone with that kind of stamina, people like myself wouldn't know where to begin."

Richard Summerbell □

ANALYSIS

Abortion law on trial in Morgentaler case

TORONTO — Twenty-seven volumes of transcripts — totalling three thousand pages of evidence, one hundred twenty-seven constitutional precedents and fifteen legal statutes — later, the preliminary hearing into charges of conspiracy to procure a miscarriage laid against Drs Henry Morgentaler, Robert Scott and Leslie Smolling still continues. The hearing began in November 1983.

The trial has become the largest single constitutional court battle in Canadian history, and technically it hasn't even begun yet. Defence counsel Morris Manning, federal Crown Attorney Arthur Pennington (representing Attorney General Mark MacGuigan) and provincial Crown Attorney Alan Cooper are expected to have finished presenting arguments to Ontario Associate Chief Justice William Parker by now, and March 19 has been set as the tentative date for the beginning of the actual trial. But whether the trial will begin then depends on the outcome of Manning's challenge that the charges are in violation of the Canadian Constitution. The federal government has indicated that it would appeal a decision that favoured Morgentaler.

Since 1969, when Section 251 was added to the Criminal Code, therapeutic abortions have been legal in Canada, but only if they are performed in an accredited hospital with the approval of a committee of at least three doctors. A woman who desires an abortion does not present her case to the board herself; she presents a letter written by her doctor stating that her life or health would be endangered by continuation of the pregnancy. If the committee decides against her, there is no process of appeal.

Manning has argued in court that Canada's abortion law is unconstitutional for several reasons. He says that because the attorney general of Quebec does not prosecute those who operate abortion clinics in that province, as Morgentaler does, Ontario Attorney General Roy McMurtry's current action against Morgentaler's Toronto clinic is an abuse of the court's process. Furthermore, he argues, because the law is a federal one, Parliament has "given away" its powers to abortion committees and provincial health ministers. The doctors who serve on abortion committees act as "judge and jury" and thus perform a judicial function, not the medical one for which they are qualified. Finally, Manning submits that the actual law should be declared null and void because its wording is vague. Terms such as "life" and "health" are not defined adequately.

The law may also be in violation of the Charter of Rights. Manning believes

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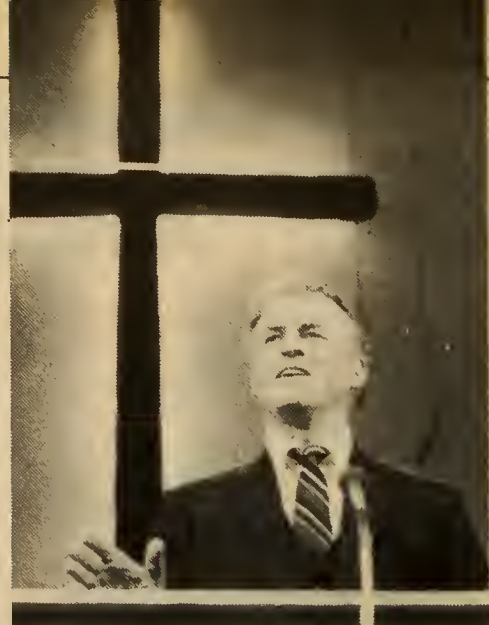
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that the security of the relationship of women and their physicians is threatened, in violation of Section 7 of the Charter. The denial of access to abortion is counter to Section 2A (the right to religious freedom) when a woman asks for termination of pregnancy on religious grounds. The committee system, Manning says, is "arbitrary" because there is no way to appeal, and the system also constitutes "cruel and unusual" treatment, forbidden by Section 12 of the Charter. Finally, he argues that provisions for equality under the Charter are violated because all Canadian women do not have equal access to abortion. Several of the 19 witnesses called by Manning testified that many women must travel either to large cities or to the United States because abortions are unavailable in their areas. This exacts an unfair emotional and sometimes financial toll. Manning has argued that the law as it now stands "punishes" women for choosing to have abortions.

In Winnipeg, new indictments have been filed against Morgentaler, Robert Scott and nurse Lynn Crocker. They face seven new abortion charges each. Charges laid last summer in connection with a raid on Morgentaler's Winnipeg clinic have been postponed pending the outcome of the Toronto proceedings. Morgentaler's Winnipeg lawyer Greg Brodsky said that none of the three accused will enter a plea on the new charges. Brodsky plans a challenge to the constitutionality of the law similar to the one now being heard in Toronto.

Gillian Rodgerson □



Ken Campbell: With who on his side?

ing in church buses and helped James Jepson defeat candidate Peter White.

Campbell explained that the Conservative party is targeted because they are holding nominations, but he denies that his group has any particular political affiliation.

Gillian Rodgerson □

Positive draft report still a step backward

TORONTO — The United Church of Canada's Division of Mission in Canada has accepted a draft report on human sexuality prepared as a follow-up to the 1980 study of sexuality entitled *In God's Image... Male and Female*. The report will be submitted to the church's thirtieth General Council for final approval when the council meets in Morden, Manitoba from August 7 to 16 of this year.

The "draft statement" was written by a committee of six, which included one lay person, and examines four aspects of human relationships: sexuality; sexual morality; sexism; and sexual orientation. The draft refers to both Scripture and modern thought to arrive at thirty-two "affirmations." According to the preamble, the report was designed to "relate Biblical insights to the various aspects of human sexuality" and to "suggest some actions to enable the church to continue to develop its understanding in this field and to carry out the policies and programs required for responsible and compassionate implementation." But, just as the controversial 1980 report was intended as a study document, the introduction to the draft statement cautions that it is not "a final statement or an ending to debate."

As well as consulting the Bible and various modern works on sex, human relations and feminism, the writers of the draft statement examined the responses of 833 people who had read *In God's Image... Male and Female* and returned the detailed questionnaires included with that report. Respondents had either used the report for personal study or participated in one of the study groups set up by various churches and church-sponsored organizations.

The section of the draft statement that deals with sexual orientation is fairly positive, although perhaps it does not go far enough. Reverend Eilert Frerichs, the United Church chaplain at Hart House, University of Toronto, called the report a "marvelous piece of diplomacy on the part of the church" and "an excellent study document," but he questions the sections that call for a study of the causes of homosexuality without asking that the origins of heterosexuality also be examined.

The statement uses three criteria to explain its positive position on gays and

RELIGION

Evangelical targets Tories, school taxes

MILTON — Renaissance International president Ken Campbell has donated his two-and-a-half-acre property to Coronation College, a Christian school that he founded, to avoid seizure of the property for non-payment of taxes.

The evangelist pastor has refused to pay his property tax since 1980 as a protest against funding of the "morally polluted" public-school system. He owes about \$4,500 but says he has spent \$30,000 to \$40,000 to educate his five children at a private Christian school. (Campbell removed his kids from the public system after representatives from a gay organization were invited to speak at their school.)

Threatened with the loss of his property, which was valued at \$175,000 in 1981 and includes his family's four-bedroom house and his mother's two-bedroom house, Campbell donated it to the school, which he founded for use as a permanent campus. Coronation College has operated since 1969 from offices located in Toronto.

Unfortunately for Campbell, there is some doubt about the legality of his donation of the property to the College. The bank that holds his \$150,000 mortgage has indicated that the mortgage, which is in Campbell's name, prohibits such a transfer.

While Campbell tries to reach an agreement with the bank, Renaissance International, the Protestant evangelical organization that Campbell heads, has initiated a campaign to raise funds to pay off the mortgage by the end of 1984.

As well as fund-raising, Renaissance International is attempting to get voters out to Progressive Conservative nomination meetings.

In London, Ontario, 400 Baptist voters arrived at a PC nomination meet-

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Thanks to the Governments of Canada and Ontario through the Canada Ontario Employment Development (COED) Program for paying costs of salary and office administration.



Man of peace: Prime Minister Pierre Trudeau came to Toronto the day before the US cruise missile was tested over northern Canada. It was the Trudeau cabinet that approved testing of the cruise missile by an order in council, a clever move to prevent the matter from being debated in Parliament. Ironically, Trudeau's visit was marked by a sod-turning at the city's "Peace Garden." He was met by Mayor Art Eggleton — and also by a number of peace activists, who snow-balled his limo and heckled him during a speech at the University of Toronto. □

Reverend Bill Thorneloe, one from Victoria Park United Church and the other from the Scarborough West Presbytery. Both plead that "the United Church of Canada not ordain to the ministry or continue the approval of the ministry of persons who declare themselves to be homosexual." Gillian Rodgerson □

DIGEST

Money, A-V material to help AIDS battle

TORONTO — A videotape made to combat hysteria and misinformation about AIDS is to be ready for use by mid-March, according to Toronto freelance producer Michael Riordon. *AIDS: After The Fear* is the second AIDS piece put together by Riordon. A videotape for health-care workers is already in circulation. The making of both tapes was funded by the Ontario government, the City of Toronto, the AIDS Committee of Toronto and several other organizations.

Another video production, *The Facts on AIDS*, produced by Vancouver's Gayblevision, is already being shown

lesbians in the United Church of Canada. First, homosexuality is not sinful, the report states, because it is not a "choice" but rather something that is discovered by an individual. More important, those in the church who advocate gay rights believe "homosexuals are made in the image of God like anyone else — the image of God is not limited to those of heterosexual orientation." And third, as Martin Luther preached, salvation does not depend on any action on the part of the individual. It can not be said that one's sexual orientation, therefore, has any bearing on one's attainment of the Kingdom of Heaven.

In six affirmations, the draft statement calls the membership of the United Church to "repent" its persecution of gay people in the past, to work towards an end to discrimination on the basis of sexual orientation, to "study sexuality and lifestyles in light of the Gospel" and to recognize that those gay men and lesbians who come out of the closet to discuss their sexuality with other members of the church are running a risk.

Positive as it is, the new draft statement is a long way from the recommendations of the 1980 report, which said that "there is no reason in principle why mature, self-accepting homosexuals, any more than mature self-accepting heterosexuals, should not be ordained or commissioned." However, Reverend Clifford Elliot of Bloor Street United Church, one of the authors of the statement, said that a report on the ordination of gays and lesbians can be expected from the Division of Ministry Personnel and Education April 1. He explained that the Division of Mission in Canada's report was meant to "prepare the way" for the recommendations of the next report. Elliot would not comment on the contents of that report; when asked what would happen to already ordained gay clergy if the church came out against the ordination of homosexuals, Elliot said that he "didn't know." There are two possibilities. Either gay and lesbian clergy would be defrocked, or the ruling would not be retroactive. Either way, a

witchhunt might ensue. Whether the United Church of Canada, one of the most progressive of Christian churches in the country, would be willing to engage in such a hunt remains to be seen.

However, as *TBP* goes to press, there

is an indication of the attitude within the church on the question of ordination for gay and lesbian candidates. On Tuesday March 13, the Toronto Area Presbytery will hold a meeting to present candidates for ordination. On the agenda of the meeting are two petitions presented by



There were several lesbian and gay banners to be seen among the 8,000 people who took to the streets of Toronto to celebrate International Women's Day March 10. The highly visible demonstration, which received extensive media coverage, was the first parade in ten years to get a permit to march down busy Yonge Street. The march converged on Jarvis Collegiate Institute, where there were exhibits, movies and workshops.

Not very visible to the media, on the fourth floor of Jarvis Collegiate, was the daycare centre operated by about 30 men, a substantial number of whom were gay. One of our photographers got so engrossed in watching gay men holding crying young children (they soon stopped crying) that he forgot to take pictures.

The slogan of the day was borrowed from the Parachute Club's popular song, "Rise Up." It's unfortunate that the band was neither consulted about the slogan nor asked to perform by the day's organizers. However, lead singer Lorraine Segato and keyboardist Lauri Conger took part in the demonstration and were reported to have danced up a storm at the all-women dance that evening. Alan D'Connor □

photo: © Doug MacLellan

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COPE candidate Sue Harris: public hand-holding is just fine, but park sex isn't

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Inquiries can be directed to the AIDS Committee of Toronto, Box 55, Stn F, Toronto M4Y 2L4, (416) 926-1626, or AIDS Vancouver, 19th Floor, 355 Burrard St, Vancouver V6C 2J3, (604) 687-AIDS.

New government funding for AIDS research has been made available in recent weeks. On February 3 federal health minister Monique Bégin said that an additional \$1.5-million is to be spent during the next three years. And in Toronto, University of Toronto epidemiologist Colin Soskolne announced a four-year, \$1.3-million study financed by the Ontario government. The study will monitor the health of more than 400 selected gay and bisexual men.

According to the federal government's Laboratory Centre for Disease Control, an apparent large increase in AIDS cases during February is merely the result of a change in the methods used to track the national total. The actual rate of increase appears to be smaller than originally feared. As of February 29, ACT says there have been 69 cases of AIDS identified nationally, of which 37 have so far been fatal. Known gay males account for 54 percent of all cases, while women, gay or straight, make up 12 percent.

Ken Popert

Sue Harris for parks board

VANCOUVER — The Committee of Progressive Electors (COPE) is running lesbian social worker Sue Harris as its candidate for the city parks board in the November 17 municipal elections.

Harris, author of a column called "Other Persuasions," which appears in *Angles* magazine, is a researcher and volunteer coordinator with the Downtown Eastside Residents Association (DERA).

"Just being a lesbian isn't reason to run," says Harris. She hopes to make improvements to the parks board's decision-making process by allowing the public more access to that process. One change she'd like to make is to hold board meetings throughout the city of Vancouver, rather than just in the present Stanley Park location.

On the question of sex in the parks, Harris says that people should be able to walk on the beach or through a park without having to see people having sex. But she also believes that straight people need to be educated, that they must

learn to accept the fact of gay people meeting in public parks. She also thinks that gay and lesbian couples holding hands and kissing in public is great.

GR

Rights by-law fight resumes

WATERLOO — An informal coalition of gay and lesbian groups is trying once more to win a no-discrimination policy for this city.

Waterloo City Council voted unanimously October 3, 1983 "to take no action" on a request for a policy prohibiting discrimination on the basis of sexual orientation in the provision of city employment, services and facilities. (See *TBP*, Nov. '83)

The Kitchener-Waterloo Gay Media Collective, Gay Liberation of Waterloo, Gays of Wilfrid Laurier University and the Lesbian Organization of Kitchener have been circulating a petition in an effort to change the council's mind. To date, several hundred signatures have been collected.

The petition campaign received an unexpected boost January 29, when the Federation of Students at the University of Waterloo voted to support the petition. The federation represents 12,000 students and is the single largest organization in Waterloo.

The petition was to be presented to Waterloo Council March 19.

Joe Szalai

Man claims sex harassment

VANCOUVER — There was too much heat for Rodney Rommann — so he got out of the kitchen. Rommann was the youngest crew member aboard a tugboat working on a drill site in the Beaufort Sea two years ago. According to Rommann, another sailor on the ship "repeatedly harassed" him, so he complained to the owner. But Rommann, who worked as a messman, was forced to sail on the same ship as his admirer. When he complained to his employer, the Sea West Holdings Co, he was fired.

His complaint to the Human Rights Commission was the first sexual-harassment complaint made by a man. It was upheld and a conciliator was appointed to work out a settlement. None was reached, so a tribunal heard the case last month in Vancouver.

The tribunal has reserved its decision.

Glenn Wheeler



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Candidate runs to undermine NDP's strategy

TORONTO — Peter Maloney, a downtown resident and lawyer well-known as a police watchdog and gay activist, has entered the by-election in Ward Six for a City Council seat.

Maloney, who has been active in the movement to impose more public accountability on the Metropolitan Toronto Police and who still faces charges arising out of the 1981 bathhouse raids, co-managed George Hislop's 1980 municipal election campaign.

On March 2, Hislop made public his decision not to run in the by-election. "It should have been a good time to go," he explained, "but it's just not the right time for me personally. I'm getting involved in a new project that won't materialize until April and that was the major consideration." He also mentioned that by-elections don't generate the enthusiasm needed for a strong campaign. Campaign literature had already been drafted when he made the final decision.

Maloney, who had been among those urging Hislop to run, began to test the waters in the gay community a few days after Hislop's decision.

He told a meeting of the Ward Six Committee March 7 he would be running to contest the NDP's new policy of discouraging non-party progressive candidates in city politics. He referred to Dale Martin, the tenant activist who was forced to seek and win the NDP nomination after the party threatened to run its own candidate against him, a strategy that could have split the progressive vote, denying him the seat on City Council.

In the early weeks of the campaign, perceptions of "the gay vote" have varied wildly. The Martin campaign is tending to play down its connection with the NDP in the apparent belief that gay



Gay lawyer Peter Maloney: addressing a police commission meeting after the 1981 bath raids

voters have been stung by the party's failure to deliver on its gay-supportive platform. Independent candidate Susan Eng, however, is apprehensive of an NDP avalanche among Ward Six gays after an encounter, which she describes as "virulent," with a voter who told her the NDP is the only party that supports gay rights. But some gay community organizers fear gay people have become indifferent to the electoral process.

With the exception of perennial homophobe Stew Newton, now discounted as a serious contender by the city's

media, all of the candidates are gay-supportive. But on the crucial issue of policing, two of the candidates, Maloney and Martin, are knowledgeable and articulate, while two others, Eng and Rita Leuty, seem to be largely unaware of the history or present state of relations between Toronto's police and the gay community.

Eng, who has been active in human-rights organizations for several years, says, "The police are trying to reach out to minority communities and we have to continue the consultative process."

Leuty, a live-and-let-live downtown populist, has the same kind of irrelevant homily to offer: "You have to sit down and talk."

Both seem unaware that police outreach to the gay community consists largely of washroom entrapments, that some community leaders still face contrived conspiracy charges resulting from the bathhouse raids and that meetings with the police have been closely followed by police raids on community institutions.

There've always been pick-up hockey and softball games: for the lesbian who knew where to look... But this spring, when Toronto tomboys' hearts are turning to sunshine, sweet dreams and softball, they won't have far to look for the city's first visible, organized lesbian sports activity. The Not-so Amazon Softball League, with the help of an \$1,800 grant from the Gay Community Appeal, aims to provide a social network for lesbians new — and not-so-new — to the scene.

Val Edwards, a member of the ten-member Not-so Collective initiating the organization, stresses that "the league is for all levels of softball players, especially beginners." First among their plans is the organization of skill and cheerleading workshops. The season gets going towards the end of May and will include picnics, barbecues and pot-luck suppers. Registration is underway and forms may be picked up at the Women's Bookstore, Suite 201, 296 Brunswick Ave. The Not-so Amazon Softball League's general meeting will be held April 11 at the 519 Church Street Community Centre.

Maloney is a founder of the Citizens' Independent Review of Police Activities. He wants to see CIRPA expand into neighbourhood meetings on policing. "We have to prioritize police work," he says, "so that it reflects community needs."

Martin would like to see CIRPA continue in its well-defined role of publicizing police abuses. He wants local councils formed in each city ward as the beginning of a structure that could implement community control of the police force.

Another candidate, Joe Baptista, is also aware that there are very serious problems with the police. "I've heard too many stories about the police," he says, "from too many respectable people to believe that there is nothing wrong with our police force." However, he says he is "not actively running" in the by-election, but is preparing for the 1985 municipal election.

Ward Six voters go to the polls April 9.
Ken Popert □

POLICE BEAT

It was one of the most stunning displays of arrogance in quite some time. The Metro Toronto Board of Police Commissioners has muzzled members of CIRPA and of several peace groups, who appeared before them last week to complain of improper wiretapping and unreasonable seizure of personal property.

The commissioners' reasoning was simple: it was illegal to talk about the wiretaps. As Commissioner Jane Pepino said: "I will not allow you to draw me into an illegality." The commissioners also said that the police are allowed to keep the material they seized for as long as they want — so there. Paul Godfrey, who took over from Chairman Phil Givens when the meeting got tough, literally shouted down Mark Wainberg of CIRPA and Peter Rosenthal, a peace activist.

However, Godfrey's and Pepino's reasoning didn't make sense. As Wainberg said, it is perfectly legal to talk about the wiretaps as long as the subjects consent — and they were in the room to offer their consent. And why keep the stuff that makes organizations run — telephone numbers, mailing lists, minutes of meetings — for a year and still not lay charges, Rosenthal asked.

Rosenthal was one of those wiretapped. Among the things the police heard him talk about were his father's health and a divorce settlement with his ex-wife. Not much there about the bombing of Litton Industries, which manufactures the guidance system for the American cruise missile being tested in Alberta.

It was just after the bombing last March that the police raided the offices of the Cruise Missile Conversion Project, the Alliance for Non-Violent Action and several private homes. And it was not long before Peter Rosenthal and some others got letters from the office of Attorney General Roy McMurtry. The letters said: "This is to notify you... that you have been the object of an interception pursuant to an authorization issued under the provisions of the Criminal Code." In other words, their phones were being tapped.

Five people from British Columbia are in jail for the Litton bombing, but still the material seized in Toronto has not been returned, and there is no explanation for the invasion of privacy. And no charges have been laid against any peace activist in Toronto in connection with the Litton bombing.

"The commissioners have a responsibility to the public and they're not



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meeting that responsibility," Peter Rosenthal told reporters during a makeshift news conference outside the packed meeting room.

It was a suitable induction for Jack Marks. He's just getting used to being, in Phil Givens's words, "police-chief designate." Marks, who is 57, will make \$94,000 a year when he takes over next month from Jack Ackroyd, who is to become vice-chairman of the Liquor Control Board of Ontario.

As one of his parting moves, Ackroyd has started a search for funds. He says the public-complaints investigation bureau of Metro Police is running out of office space. According to Ackroyd, the bureau has increased its staff from 16, in 1975, to 23. And he says the bureau's workload has increased since the introduction of Bill 78, which improved police procedures for dealing with public complaints. So Ackroyd has asked the Metro Board of Police Commissioners to spend \$30,000 to move the bureau to a bigger office.

Other departments have been busy, too. Following six months of investigation, the morality squad raided the Cinema 2000 on Sunday, February 18, charging the owner and four employees with keeping a common bawdy house and allowing the premises to be used as a common bawdy house.

Police said that during the investigation period, more than 100 charges were laid against gay men for sex offences in the theatre. According to police, the owners knew that the charges were being laid.

Glenn Wheeler

Meanwhile, in Welland, charges laid by Niagara Regional Police after weeks of undercover and electronic surveillance

of the washroom at the Seaway Mall are slowly being heard in court. Of the 33 men arrested last December, 12 pleaded guilty and have been sentenced. Ten were fined \$200 and two received conditional discharges.

Ken Chaplin

And the cops in Quebec are no slouches. Last November, they arrested Yvon Bellemare in a washroom on the Laurentian Autoroute. Bellemare, who was convicted of gross indecency and fined \$200, is appealing his conviction.

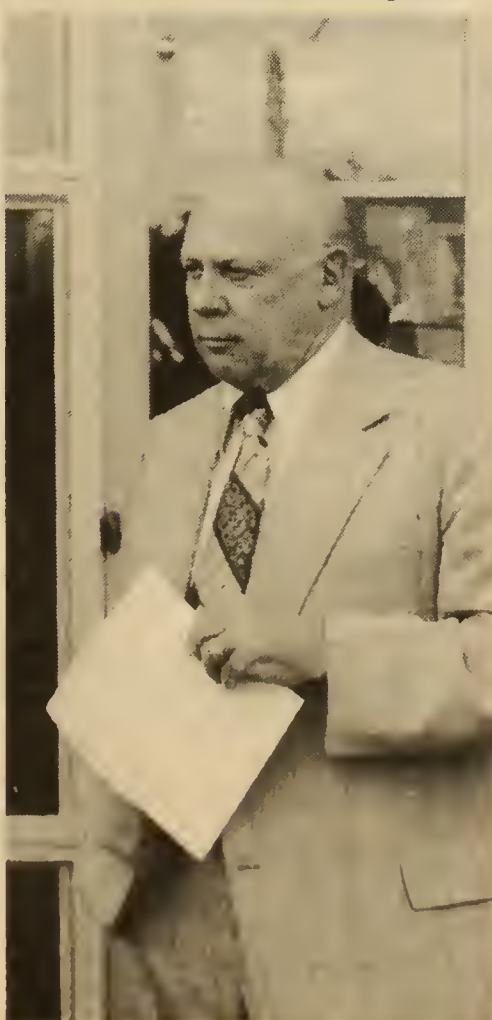
Of sixteen people arrested in the same washroom, only Bellemare and one other man pleaded not guilty. (Four others originally entered not-guilty pleas on arraignment, but later changed their minds and pleaded guilty.) Bellemare and François Thivierge were both found guilty. Fines in connection with the convictions ranged from \$100 to \$400.

The arrests were made after Quebec Police Force morality officers installed a surveillance camera in the autoroute toilet.

Not to be out-done, the Vancouver police and the health department hope to regulate gay clubs and baths more closely, says a report submitted March 8 to Vancouver city council's community services committee. The spread of sexually transmitted diseases by "casual sexual contact" and the supposed presence of juveniles at the clubs are cited as reasons for a planned crackdown.

The staff report says that "a number of premises have opened in the city which cater specifically to members of the gay community," and that police lack "proper access" to the clubs and baths and are therefore unable to "control" sexual encounters, according to an article in the *Vancouver Sun*. The report complains about possible juvenile prostitution, drug use and the production of pornographic films on the club's premises. The report says, "The Health Department recognizes that casual sexual contact cannot be eliminated and that a programme of health education and better contact tracing, treatment and follow-up is necessary to minimize the spread of disease."

Gillian Rodgeron



Outgoing Chief Ackroyd: Trading Jacks

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NETWORK

Pink phoenix? Five members resigned from the editorial board of the ten-month-old aspiring-to-be-national gay magazine *Pink Ink* as its sixth issue was about to go to press.

In a letter to supporters, Gary Kinsman, Anne Nixon, Heather Ramsay, Roberta Rivers and Doug Wilson claimed that irreconcilable differences with publisher Dean Haynes forced them to make the move. They announced that if their names or articles appeared in the next issue, it would be without their permission. The former board members, along with Lynne Freese and Peter Birt, have formed an editorial collective that plans to launch another magazine, called *Rites*, which they hope will not make *Pink Ink's* errors. The new collective assumes the old magazine will not survive the resignations. They are trying to reconstruct *Pink Ink's* subscription list in the hope of fulfilling obligations to subscribers — while stressing that they are in no way responsible for the financial commitments of publisher Haynes. Contact *Rites* at Box 65, Stn F, Toronto, M4Y 2L4.

Contagious magazine on hold. The Montreal-based French-language lesbian monthly *Ça s'attrappe* ("It's catching!") suspended publication with its February issue. But its editorial collective, which was formed in September 1982, continues to exist. The group is taking several months to review the tabloid's format, reformulate its objectives and improve content. Comment and financial contributions are welcomed. See list for address.

Accumulating rights info. Winnipeg's Gays For Equality has published issue 17 of their cumulative *Gay Rights Digest*. They have departed from their quarterly schedule and will be republishing only as warranted. Corrections, additions and orders for copies (\$2 postpaid) may be directed to GFE at the address listed.

Expanding prairie horizons. The smartly reformatted *Out and About*, newsletter of the Winnipeg gay community under the editorship of Danielle Comeau, reports encouraging new developments. Foremost among them is the January opening of a lesbian club, Ms Purdy's. The club, which already has more than 200 paid-up members, is open Tuesday to Saturday and serves as a venue for performances by women artists. Contact GFE for the location. And why not ask about their new lesbian coming-out group or the lesbian support group now being organized by the Manitoba Action Committee on the Status of Women?

The Winnipeg Men's Choristers may interest males of the vocal persuasion. And local over-40s are also being served by a new group. In the event that all this activity attracts official notice, a new legal defence fund should help take care of things. Launched at a party to celebrate activists Chris Vogel's and Rich North's tenth anniversary (their marriage in the Unitarian Church attracted considerable media attention a decade ago), \$1,500 was raised to start the fund.

Persistence pays off. After an often-heated, four-month debate in student organizations and the campus press about the future of the Carleton Women's Centre, the Centre seems to be

stronger than ever. February elections for the Carleton University Students' Association have ended a year of harassment that began when CUSA cut the Centre's funds, demanded constitutional reform that threatened the Centre's autonomy, and later initiated the debate in the student body because the Centre was "too political." But if the battle produced determination and solidarity among Centre supporters, it also cost them a bundle in legal fees. Donations to help defer this expense can be sent to Carleton Women's Centre Legal Fund, Room 504, Unicentre, Carleton University, Ottawa, K1S 5B6.

Fall festival planned. Saskatoon's annual harvest feast and fair, Metamorphosis, has already been scheduled for October 5 this year. Assistance is needed to prepare all aspects of the celebration, so if you would like to get involved, call Saskatoon's Gayline and volunteer.

Eastern Anglicans to Confer. Integrity's eastern regional conference, part two, will be held in Ottawa April 28 and 29. Fee and details to be announced; billeting will be available. Contact the chapter in your area.

Happy B-day, New Horizons. A year ago this month, a group of disabled lesbians and gay men began meeting in Calgary. They're celebrating a year of successful monthly drop-ins and social outings and a full calendar for the year ahead. New Horizons is open to physically disabled gay men and women and to volunteers. Contact 1927-30 St SW, Calgary, T3E 2L5 or call the Gayline.

Non-smokers unite: Tired of smoky bars and clubs? Allergic to cigarette smoke? An enthusiastic group of gay and lesbian non-smokers met in Vancouver and founded the Gay Non-smokers' Club, whose primary aim is organizing pollution-free social activities. A party, a dance, a roof-top barbeque and other indoor and open-air activities are planned. If you're interested in getting away from the fumes, write to 44-784 Thurlo Street, Vancouver, BC, or phone (604) 685-6698. □

BI/NATIONAL

- **Alcoholics Anonymous**, International Advisory Council for Homosexual Men and Women, Box 492, Village Stn, New York, NY 10014
- **Atlantic Lesbian and Gay Association/Association des lesbiennes et des gais de l'Atlantique**, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).
- **Bisexuals International**, Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA (215) 634-6244, Sun-Fri, 11 pm-3 am.
- **Canadian Gay Archives**, Box 639, Stn A, Toronto, ON M5W 1G2 (416) 364-2759
- **Dignity/Canada/Dignité**, Box 1912, Winnipeg, MB R3C 3R2 (204) 772-4322
- **Foundation for the Advancement of Canadian Transsexuals**, Box 291, Stn A, Hamilton, ON L8N 3C8, (416) 529-7884 SW Ontario. Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5 (519) 576-5248
- **International Gay Association**, International Secretariat, c/o RFSL, Box 350, S-101 24 Sweden, ph 46-8-848050/845576. Action Secretariat and Women's Secretariat, c/o NVIH. COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands ph. 31-20-234596
- **International Lesbian Information Service (ILIS)**, Box 45, 00251 Helsinki 25, Finland ph. 358-0-635571
- **Ligo de Samseksamaj Geesperantistoj**, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2
- **New Democratic Party Gay Caucus**, Box 792, Stn F, Toronto, ON M4Y 2N7
- **North American Transvestite-Transsexual Contact Service**, Box 3, Athens, Ohio 45701, USA (206) 624-8266
- **Section on Gay and Lesbian Issues in Psychology**, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6
- **Seventh-day Adventist Kinship International, Inc.**, c/o Jeremy Young, Box 408, Stn C, Toronto, ON M6J 3P5
- **Women's Archives**, Box 928, Stn D, Toronto, ON M4T 2P1.

BRITISH COLUMBIA

Provincial

- **AFFIRM: Gays and Lesbians of the United Church in BC**, Box 46586, Stn G, Vancouver V6R 4G8. (604) 324-3902. Support group and educational resources.
- **Gay Fathers**, Box 4603, MP0, Vancouver V6B 4A1. (604) 255-1076
- **Rural Lesbian Association**, RR 1, Ruskin VON 1R0.

Kamloops

- **Thompson Area Gay Group**, Box 3343, V2C 6B9 welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

Kelowna

- **Okanagan Gay Organization**, Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre.

Port Alberni

- To contact the local group, write c/o Mr Trevor Kelly, 201-4204 China Creek Rd, Port Alberni, BC V9Y 1R1. (604) 724-4914. Counselling, companionship.

Port Hardy

- **North Island Gay and Lesbian Support and Information Group**, Box 1404, Port Hardy, BC, VON 2P0.

Prince Rupert

- **Gay People of Prince Rupert**, Box 881, V8J 3Y1. (604) 624-4982 (eve).

Revelstoke

- **Lothlorien**, Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality

Terrace

- **Northern Lesbians**, RR 2, Box 50, Usk Store, V8G 3Z9

Vancouver

- **AIDS Vancouver**, c/o 19th Fl, 355 Burrard St, V6C 2J3. Ph: (604) 687-AIDS.
- **Alcoholics Anonymous (Gay)**, (604) 733-4590 (men), (604) 929-2585 (women).
- **Archives Collective**, Box 3130, MP0, V6B 3X6
- **Bisexual Women's Group**. Monthly meetings. Call Joyce at 251-6090.
- **Coming Out (Gay Radio)**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM
- **Congregation Sha'ar Hayam**, Jewish gay synagogue, Box 69406, V5K 4W6. (604) 255-1076.
- **Daughters Unlimited**, Joyce (604) 251-6090 (Plans to open a women's club.)
- **Dignity/Vancouver**, Box 3016, V6B 3X5. (604) 684-7810
- **Dogwood Monarchist Society**, 303-1150 Burnaby St, V6E 1P2.
- **Frontrunners** (running/jogging). Call Erik (604) 687-3238 or Rick (604) 590-4665.
- **Gay and Lesbian Caucus of the BC NDP**, (604) 669-5434
- **The Gay Library**, 1244 Seymour St, Box 2259 MP0, Vancouver, BC V6B 3W2. (604) 327-9883 or 688-1006.
- **Gay Festival Society**, Box 34397, Stn D, V6J 4P3. (604) 687-7129.
- **Gay Leisure Link (GLL)**, Box 4662, V6B 4A1.
- **Gay/Lesbian Law Association**, c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5. (604) 228-4638
- **Gay Rights Union**, Box 3130, MP0, V6B 3X6 (604) 731-9605.
- **Gays and Lesbians of UBC**, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. (604) 228-4638 Meets Thurs at 12:30 pm (See *The Ubysses* for room).
- **Gazebo Connection** (business & professional women's group), 382-810 W Broadway, V5Z 4C9. (604) 984-8744
- **Greater Vancouver Business Association**, c/o Dwayne Sullivan, 941 Davie St, V6Z 1B9.
- **Integrity: Gay Anglicans and their friends**, Box 34161, Stn D, V6J 4N1. (604) 873-2925.
- **Knights of Malta**, Oogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8.
- **Lambda (Gay Al-Anon)**. Joe at (604) 689-7681 or Mike at 327-8423
- **Legal Advice Clinic**, 1244 Seymour St (VGCC) Mon, 7-30 pm. Free advice and referrals
- **Lesbian and Feminist Mothers' Political Action Group**, Box 65804, Stn F, V5N 5L3. (604) 251-6090.
- **Lesbian and Gay Health Sciences Association**, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.
- **Lesbian Drop-In**, 322 W Hastings, every Wed, 7-30 pm. (604) 684-0523
- **Lesbian Information Line**, (604) 734-1016. Thurs, Sun, 7-10 pm
- **Lesbian Feminist Power and Trust Association**. Consensual S/M support, education and action group. Box 65868, Stn F, V5L 5L3.
- **Lesbian Mothers' Defense Fund**, Box 65804, Stn F, V5N 5L3. (604) 255-6910. Potluck brunches last Sun of month.
- **The Lesbian Show**, Co-op Radio, 337 Carrall St, V6B 2J4 102.7 MHz FM, Thurs, 8-30 pm.
- **Metropolitan Community Church**, Box 5178, V6B 4B2. (604) 681-8525 Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard)
- **Native Cultural Society** (gay native social group), c/o H McGillivray, 1244 Robson St, V6E 1C1 (604) 688-2645.
- **Pacific Wave**, TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7 (604) 689-5661.
- **Parents and Friends of Gays** (604) 988-7786
- **Rights of Lesbians**, (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6
- **Rob Joyce Legal Defense Fund**, c/o Gay Rights Union.
- **SEARCH**, c/o VGCC. Info and counselling (604) 689-1039, 7-10 pm

- **Sherwood Forest**, non-profit gay introduction service. (604) 251-2789
- **Vancouver Activists in S/M (VASM)**, call George (604) 594-3632 or Fred (604) 685-7067. An educational organization with a monthly newsletter.
- **Vancouver VD Clinic**, Rm 100, 828 W 10th Ave (near Gen Hosp). (604) 874-2331, Ext 220.
- **Vancouver Gay Athletic Association**, c/o 1018 Burnaby St. (604) 681-2424.
- **Vancouver Gay Community Centre**, 1244 Seymour St; Box 2259. MPO, V6B 3W2. (604) 684-6869. Services, programmes, magazine.
- **Vancouver Men's Chorus**, 1270 Chestnut St, V6J 4R9. Rehearsals every Wed, 7:30 pm, at the Vancouver Academy of Music. For information phone Kevin at (604) 731-1779 or Larry at 734-8802.
- **West End Softball Association**, Box 161, 1018 Homer St, V6B 4W9. Call Frank Hamper (604) 255-4410.
- **West End Volleyball**, 222-1500 Pendrell St. (604) 669-6696.
- **Women in Focus**, 204-456 W Broadway, V5Y 1R3 (604) 872-2250.
- **Young Gay People**, c/o SEARCH.
- **Younger Lesbian Drop-In** every Sat, 3-5 pm at 1349 Burrard.
- **Zodiac Fraternal Society**, Box 33872, Stn D, V6J 4L6.

Vernon

- **Vernon Alternative Lifestyle**, RR 6, Site 17, Comp 19, V1T 6Y5.

Victoria

- **Alcoholics Anonymous (Gay)**, (604) 383-9862.
- **Dignity Victoria**, c/o 405-1060 Pakington St, V8V 3A1.
- **Feminist Lesbian Action Group**, Box 1604, Stn E, V8W 2X7.
- **Gay and Lesbian Organization of the University of Victoria (GLO)**, SUB, Univ of Victoria, Box 1700, V8W 2Y2.
- **Gay Men's Group**, 2612 Victor St, V8R 1N3. (604) 595-6782.
- **The Island Gay Community Centre Society**, 819 Ellery St, V9A 4R6. (604) 383-6513 (Sam) or 598-5883 (Michael). Gay café at 1923 Fernwood every Thurs, 8-midnight.
- **Need (Victoria Crisis Line)**, (604) 383-6323, 24 hrs. Some gay info available.
- **Womyn's Coffee House**, 1923 Fernwood. Every Wed evening

West Kootenay region

- **West Kootenay Gays and Lesbians**, Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm; contact Nelson Community Services Centre (604) 352-3504 (24 hrs).

ALBERTA

Provincial

- **Alberta Lesbian and Gay Rights Association (ALGRA)**, Box 1852, Edmonton T5J 2P2.

Calgary

- **Camp 181 Association**, Box 965, Stn T, T2H 2H4. Dances, campouts, sports and other activities for lesbians and gays.
- **Calgary Lambda Centre Society**, Box 357, Stn M, T2P 2H9.
- **Calgary Gay Fathers**, Contact GIRC for info.
- **Dignity/Calgary**, Box 1492, Stn T, T2H 2H7.
- **Frontrunners Group** (gay AA). Box 181, Stn M, T2P 2M7.
- **Gay Leisure Link**. Non-challenging, non-sexual social organization. Box 1812, Stn M, T2P 2L8.
- **Gay Political Action Committee**, c/o Box 2943, Stn M, T2P 3C3 Education and lobbying.
- **Imperial Court of the Chinook Arch**, (403) 282-6393. Entertainment and social events.
- **Lambda Centre**, community centre project. Box 357, Stn M, T2P 2H9
- **Lesbian Information Line**, (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.
- **Lesbian Mothers**, Lynn at (403) 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.
- **Lesbian Outreach and Support Team**, Box 6093, Stn A, T2H 2L4. (403) 281-2895.
- **Lesbians and Gays at University of Calgary**. Students Club, MacEwan Hall, U of Calgary, T2N 1N4
- **Metropolitan Community Church**, 204-16 Ave, NW, T2M 0H4 (403) 277-4004. Services Sun 11:30 am and 7 pm at above address.
- **New Horizons** (physically disabled gays), c/o 1927 30th St SW, T3E 2L5. Or phone Gay Lines, (403) 234-8973.
- **Womyn's Collective**, (403) 265-9458. Dances, library, lesbian drop-ins every Tues. Sponsors LIL.

Edmonton

- **AIDS Network Edmonton**. Information, education, referral and support. (403) 488-4976
- **Dignity Edmonton Dignité**, Box 53, T5B 2B7. (403) 469-4286.
- **Edmonton Roughnecks Recreation Association**, c/o GATE. Volleyball, softball, gymnastics.
- **Gay Alliance Toward Equality**, Box 1852, T5J 2P2. Office: 10173-104 St. (403) 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.
- **Gay Fathers & Lesbian Mothers**. For info call (403) 424-8361
- **Inter/Ed**, Box 126, 9820-104 St, T5K 0Z1. (403) 421-7629 (Jim).
- **Metropolitan Community Church of Edmonton**, Box 1312, T5J 2M8. (403) 432-1225. Sunday worship at 7:30 pm, 126 Street - 110 Avenue.
- **Privacy Defence Committee**, c/o Box 1852, T5J 2P2.
- **Royalist Social Society of Northern Alberta** (Imperial Court of the Wild Rose), 10820-38 Av NW, T6E 2E6.
- **The Vocal Minority**. "to educate the general population about the multiplicity and richness of our lives through public musical performances" (403) 426-1516 or 426-1246
- **Womonspace**, a social and recreational group for lesbians. c/o Everywoman's Place, 9926-112 St. Phone Jeanne, (403) 433-3559 or Liz, 986-0263.

Red Deer

- **Gay Association of Red Deer**, Box 356, T4N 5E9.

SASKATCHEWAN

Provincial

- **Afirm/Saskatchewan**, lesbians and gays in the United Church. 422 Smallwood Cres, Saskatoon, S7L 4S4
- **Dignity/Saskatchewan** (gay Catholics and friends), Box 3181, Regina S4P 3G7.

- ☐ **Gay Rights Subcommittee**, Saskatchewan Association for Human Rights, 305-116 3rd Ave S, Saskatoon, S7K 1L5. (306) 244-1933.
- ☐ **West Central Gays**, Box 7508, Saskatoon, SK 27K 4L4.

Prince Albert

- ☐ **Prince Albert Gay Community Centre** (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St. E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

Regina

- ☐ **Rumours (gay community centre)**, 2069 Broad St (back entrance). (306) 522-7343.
- ☐ **Regina Women's Community and Rape Crisis Centre**, 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

Saskatoon

- ☐ **Gay & Lesbian Support Services**, 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581.
- ☐ **Gay/Lesbian Community Centre**, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.
- ☐ **Gayline**, (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counselling, support groups available.
- ☐ **Gays and Lesbians at the University of Saskatchewan (GLUS)**, Box 482, Sub PO No 6, S7N 0W0. Open to staff and students of the Saskatoon campus; holds social and educational events.
- ☐ **Lutherans Concerned**, Box 8187, S7K 6C5.

MANITOBA

Portage-la-Prairie

- ☐ **BI-Women's Support Group**, Box 820, R1N 3C3. (204) 857-5295. For bisexual women.

Thompson

- ☐ **Gay Friends of Thompson**, Box 157, R8N 1N2. (204) 677-5833 (8-10 pm, Tues and Thurs).

Winnipeg

- ☐ **Affirm: Gays and Lesbians of the United Church**. 453-3984 (Eric) or 452-2853 (Dave).
- ☐ **Council on Homosexuality and Religion**, Box 1912, R3C 3R2. (204) 452-1813, 786-3976. Worship, counselling, library.
- ☐ **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- ☐ **Gay AA New Freedom Group**, Box 2481, or contact through Manitoba Central Office, (204) 233-3508.
- ☐ **Gay AIAnon Group**. Info: Gays for Equality.
- ☐ **Gay Community Centre**, 277 Sherbrooke St. (204) 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licensed.
- ☐ **Gay Fathers Winnipeg**, Box 2221, R3C 3R5. 786-3976 (Thurs eves, 7:30 pm-10 pm).
- ☐ **Gay Parents**, c/o Gays for Equality
- ☐ **Gays for Equality**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrook St. Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.
- ☐ **Lesbian Drop-In**, Thurs, 7-10 pm at Gay Community Centre. Entertainment and coffee.
- ☐ **Lesbian Line**, (204) 786-3976, Tues evenings.
- ☐ **Mutual Friendship Society, Inc.** Box 427, R3C 2H6. (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.
- ☐ **Oscar Wilde Memorial Society**, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
- ☐ **Project Lambda, Inc.** gay community services, Box 3911, Stn B, R2W 5H9. (204) 772-1421.
- ☐ **Winnipeg Gay Media Collective**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Produces "Coming Out," weekly half-hour cable broadcast.
- ☐ **Winnipeg Gay Youth**, c/o GFE.
- ☐ **University of Winnipeg Gay Students Association**. Info: (204) 786-3976
- ☐ **Yourself**, Box 2790, R3C 3R5. For bisexual men and women.

ONTARIO

Provincial

- ☐ **Coalition for Gay Rights in Ontario**, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824

Cornwall

- ☐ **Gays and Lesbians in Cornwall**, Box 211, K6H 5S7. For more info, call the Gays of Ottawa Gayline, (613) 238-1717

Ear Falls/Red Lake Area

- ☐ **Ear Falls Gays**, Box 487, Ear Falls, P0V 1T0. (807) 222-2185.

Guelph

- ☐ **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs

Hamilton

- ☐ **Alcoholics Anenymous (Gay)**, meets Sat at 8 pm at 15 Queen St S (side entrance)
- ☐ **Foundation for the Advancement of Canadian Transsexuals (FACT Niagara)**, Box 291, Stn A, L8N 3C8 (416) 529-7884
- ☐ **Gay Archives/History Project for Hamilton-Wentworth** (416) 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979
- ☐ **Gay Fathers of Hamilton**. Support, advice. Meets twice a month. Call Gayline for info
- ☐ **Gayline Hamilton**, info on all groups and activities, peer counselling (416) 523-7055 Wed-Sun, 7-11 pm.
- ☐ **Gay Women's Collective**, c/o Gayline. Meets 2nd Mon of month.
- ☐ **Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7 30 pm. Call Gayline for further info
- ☐ **Mailing address for all Hamilton groups listed above**: Box 44 Stn B, L8L 7T5

Kingston

- ☐ **Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7 (613) 547-5841 (24-hr recorded message, staffed Mon-Fri, 7-9 pm. Drop-in Thurs evenings, biweekly dances

Kitchener/Waterloo

- ☐ **Gay Liberation of Waterloo**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. (519) 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, rm 110.
- ☐ **Gay News and Views**, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W. (519) 886-CKMS.
- ☐ **Gays of Wilfrid Laurier University**, c/o WLUSU, Wilfred Laurier University, 75 University Ave W, Waterloo.
- ☐ **Hall and Hall Club**. A non-prolit social club that sponsors a bar and disco at 223 1/2 King St W (use Halls Lana entrance). (519) 749-9084. Mon-Sat, 8 pm-1 am. Cover Thurs-Sat.
- ☐ **International Women's Day Committee**, Box 1491, Stn C, Kitchener, N2G 4P2.
- ☐ **Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. (519) 579-3325.
- ☐ **Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.
- ☐ **Lesbian Organization of Kitchener**, Box 2422, Stn B, Kitchener N2H 6M3. (519) 744-4863. Womyns coffeehouse first Thurs of month at 85 Highland Rd W, Kitchener.

London

- ☐ **Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd floor, 649 Colborne St. (519) 433-3762.
- ☐ **Gayline**, (519) 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.
- ☐ **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm-1:30 am.
- ☐ **Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690.

Mississauga/Brampton

- ☐ **GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.
- ☐ **Gayline West**, (416) 453-GGCO. Peer counselling.
- ☐ **Parents of Gays Mississauga**, c/o Anne Rutledge, 3323 Kings Mastings Cres, L5L 1G5. (416) 820-5130.

Niagara Region

- ☐ **Gayline**, (416) 354-3173.
- ☐ **Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.
- ☐ **Gay Trails**, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Box 1053, MPO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

North Bay

- ☐ **Gay Fellowship of North Bay**, Box 665, Callendar, ON P0H 1H0. Meetings every Sunday for gay men and lesbians to share and discuss our problems and joys as gay persons.

Ottawa

- ☐ **Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.
- ☐ **Gay People at Carleton**, c/o CUSA, Carleton University. For more info, call (613) 238-1717.
- ☐ **Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn D, K1P 5W9. GO Centre, 175 Lisgar St: open 7:30-10:30 pm Mon-Thurs. Thurs: lesbian drop-in, 8 pm; Fri: social, 7:30 pm-1 am; Sat: women's night, 7:30 pm-1 am; Sun: AA Live & Let Live group, 8 pm. Gayline: (613) 238-1717 Mon-Fri 7:30-10:30 pm, recording other times. Office: (613) 233-0152.
- ☐ **Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull**. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St.
- ☐ **Integrity/Ottawa**, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. (613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.
- ☐ **Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Hastey Street, K1N 6N5.
- ☐ **Live and Let Live Group** for gay alcoholics. Contact GO.
- ☐ **Metropolitan Community Church**, Box 2979, Stn D, K1P 5W9. (613) 232-0241.
- ☐ **Parents of Gays**, Box 9094, K1G 3T8.

Peterborough

- ☐ **Gays and Lesbians at Trent and Peterborough**, 262 Rubidge St, K9J 3P2. Office hours: 7:30-10 pm, Tues-Thurs.

Sudbury

- ☐ **Sudbury All Gay Alliance**, Box 1092, Stn B, Sudbury, ON P3E 4S6

Thunder Bay

- ☐ **Gays of Thunder Bay**, Box 2155, P7B 5E8. (807) 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Tues. Dances held monthly.
- ☐ **Northern Women's Centre**, 316 Bay St, P7B 1S1. (807) 345-7802.

Toronto

For information on groups in Toronto, check **Out in The City**, p 26

Windsor

- ☐ **AA Acceptance Group — Gay/Lesbian Fellowship**, Box 7002, Sandwich Postal Stn, N9C 3Y6 (519) 973-4951
- ☐ **Gay/Lesbian Information Line**, Box 7002, Sandwich Postal Stn, N9C 3YC. (519) 973-4951
- ☐ **Lesbian and Gay Students on Campus**, c/o Students' Activities Council, U of Windsor. (519) 973-4951. Rap sessions weekly
- ☐ **Lesbian/Gay Youth Group**, c/o Box 7002, Sandwich Postal Stn, N9C 3Y6 (519) 973-4951

QUEBEC

Brome

- ☐ **The Capables**. Support group for bisexual men. Contact through Gay Info in Montreal

Charlevoix

- ☐ **Association pour les droits des gais de Charlevoix**, CP 724, Clermont, G0T 1C0 (418) 439-2080

Hull

- ☐ **Association gais de l'ouest québécois**, CP 1215 succ B, J8X 3X7 (819) 778-1737

Lennoxville

- ☐ **Students Against Homophobia**, Box 1594, Lennoxville Campus, Lennoxville, J1M 2A1.

Montreal

- ☐ **Affirmer**, CP 471, succ La Cité, H2N 2N9. Gays in the United Church.
- ☐ **Aide aux transsexuels du Québec**, CP 363, succ C, H2J 4K3 (514) 521-9302.
- ☐ **Aime-toi (AA)**, 6518, rue St-Vallier, H2S 2P7. (514) 524-5821. For gay and lesbian alcoholics
- ☐ **Alpha Kira Fraternity**, CP 153, succ Victoria, H3Z 1V5
- ☐ **Alternatives**, 3440 chemin de la Côte-des-Neiges, H2J 1L2. For gay male drug abusers.
- ☐ **Les Archives gais du Québec**, c/o Sortie, Box 232, Stn C, H2L 4K1.
- ☐ **Association communautaire homosexuelle de l'Université de Montréal**, pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8. (514) 342-9236 (Jean-Pierre).
- ☐ **Association pour les droits des gais et lesbiennes du Québec (ADGLO)**, CP 36, succ C, H2L 4J7. Office: 263 est rue Ste-Catherine. (514) 843-8671. Mon-Fri, 7-10 pm..
- ☐ **Association des bonnes gens sourdes**, CP 764, succ R, H2J 3M4.
- ☐ **Atelier de théâtre gai**, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).
- ☐ **The Capables**, c/o Gay Info, support group for bisexual men. Meets second Weds of month, 3237, rue St-Antoine.
- ☐ **Collectif d'intervention communautaire auprès des gais (CICAG)**, CP 29, succ Victoria, H3Z 2V4. (514) 484-2602.
- ☐ **Le Collectif du triangle rose**, c/o Librairie l'Androgyne.
- ☐ **Comité gai-e du Cégep du Vieux-Montreal**, 255 est, Ontario, H2X 3M8. Mon, 6 pm.
- ☐ **Communauté homophile chrétienne**, Centre Newman, 3484 rue Peel, H3A 1W8. (514) 382-8467. For Catholics.
- ☐ **Contact-i-nous**, (514) 861-6753. Venereal disease treatment.
- ☐ **Côte à Côte**, gay couples group. c/o Gay Info.
- ☐ **Côte à Côte**, Radio centre-ville CINO (102.3 FM). (514) 288-1601. Mon, 4 pm.
- ☐ **Oignity Montréal Dignité**, Nawman Centre, 3484 Peel St, H3A 1W8. (514) 392-6711. For gay catholics and friends. Monday 7:30 pm.
- ☐ **Église Communautaire de Montréal, Montreal Community Church**, CP 610, succ NDG, H4A 3R1. (514) 489-7845.
- ☐ **Fédération canadienne des transsexuels pour le Québec**, 16 rue Viau, Vaudreuil J7V 1A7.
- ☐ **Femmes gais de McGill**, 3480, rue McTavish, H3A 1X9 (514) 392-8920.
- ☐ **Gai-écoute (hommes)**, (514) 843-5652. Wed-Sat, 7-11 pm.
- ☐ **Gay Fathers of Montreal**. c/o Gay Info.
- ☐ **Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514) 842-8576. General practice, Mon-Fri, 9-5 pm, open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.
- ☐ **Gay Info**, CP 1164, succ H, H3G 2N1. (514) 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times. Counselling and information.
- ☐ **Gay Physicians of Montreal/Les médecins gai(e)s de Montréal**, a/s 2151, rue Lincoln, N° 20, H2H 1J2.
- ☐ **Gay and Lesbian Social Services**, 5 rue Werendale Pk, Westmount H3Z 1Y5. (514) 937-9581.
- ☐ **Gayline**, c/o Gay Social Services Project, 5 rue Werendale Pk, Westmount, H3Z 1Y5. (514) 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.
- ☐ **Gays and Lesbians at McGill**, 3480 rue McTavish, local 411, H3A 1X9. (514) 392-8912.
- ☐ **Le GaiLand (AA)**, 4652 rue Jeanne-Mance. (514) 728-3228. For lesbian and gay alcoholics.
- ☐ **Groupe de discussion pour lesbiennes**, 5 Werendale Park, H3Z 1Y5. (514) 932-9581 (Joanne Stitt).
- ☐ **Groupe pour lesbiennes alcooliques (AA)**, 6517 rue St-Denis.
- ☐ **Integrity: Gay Anglicans and their friends**, Box 562, Verdun H4G 3E4. (514) 766-9623.
- ☐ **Jeunesse Lambda Youth**, c/o The Yellow Door, 3625 rue Aylmer, 2nd floor, H2X 2C3.
- ☐ **Lesbian and Gay Friends of Concordia**, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. (514) 879-8406. Office: room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6
- ☐ **Lesbiennes à l'écoute**, (514) 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.
- ☐ **Librairie l'Androgyne**, 3642 boul St Laurent, 2nd floor, H2X 2V4. (514) 842-4765.
- ☐ **Ligue Lambda Inc**, CP 701, succ N, H2X 2N2 (514) 526-1967 (Claude) or 523-8026 (Donald). Sports group.
- ☐ **Live and Let Live**, Alcoholics Anonymous group for gay men and women. Tuesdays, 7:30 pm, Rm 210, 5 Werendale Park.
- ☐ **Naches (gay and lesbian Jews)**, CP 298, succ H, H3G 2K8 (514) 844-0863 or 488-0849. Meets at the Yellow Door, 3625 Aylmer St, Tues at 8 pm.
- ☐ **Parallèles Lesbiennes et Gais**, radio programme, Mon 19h30, CIBL-mt, 104.5 1691 Pie IX, local 402, H1V 2C3. (514) 526-1489, 526-5387.
- ☐ **Parents and Families of Gays**, c/o Gay Info.
- ☐ **Productions B8**, CP 188, succ C, H2L 4K1
- ☐ **Réunion des associations gais et lesbiennes à Montréal (RAGLAM)**, Box 936, Stn H, H3G SM9
- ☐ **Services communautaires pour lesbiennes et gais du Centre des services sociaux Villa-Marie**, 5 Werendale Park, Westmount. H3Z 1Y5 (514) 937-9581 (Joanne Stitt).
- ☐ **Service Jeunesse**, for those 25 and under, meets every Saturday, 8-10 pm at 263 est, rue Ste-Catherine.
- ☐ **Travesties à Montréal**, support for transvestites. c/o Gay Info
- ☐ **United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec** c/o United Theological College, 3521 University St, H3A 2A9 (514) 392-6711
- ☐ **Vivre Gai(e) (AA)**, St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6 (514) 733-0757

Quebec

- ☐ **Centre homophile d'aide et de libération**, 175 Prince-Édouard, G1R 4M8 (418) 523-4997
- ☐ **Groupe gai de l'Université Laval**, CP 2500, Pavillon Lemieux, Cité universitaire, Ste-Foy, G1K 7P4
- ☐ **Ligue Mardi-Gai**, (418) 529-6973 (Jean Claude Roy)

Sherbrooke

- ☐ **L'Association pour l'épanouissement de la communauté gais de l'Estrie**, CP 294 J1H 5J1

NEW BRUNSWICK

Fredericton

- ☐ **Fredericton Lesbians and Gays**, Box 1556, Stn A, E3B 5G2 (506) 457-2156. Meets 2nd Wed of month

Moncton

- ☐ **Gais et Lesbiennes de Moncton**, CP 7102, Riverview, Nouveau Brunswick

Saint John

- ☐ **Lesbian and Gay Organization - Saint John (LAGO-SJ)**, Box 6494, Stn A, St John, E2L 4R9.

Western NB

- ☐ **Northern Lambda Nord**, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB; Témiscouata, Quebec; and Aroostook, Maine). Gay phoneline (207) 896-5888.

NOVA SCOTIA

Halifax

- ☐ **Gay Alliance for Equality Inc.** Box 3611, Halifax South Postal Stn, B3J 3K6 (902) 429-4294
- ☐ **Gayline** (902) 423-1389, Box 3611, Halifax South Postal Stn, B3J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counselling.
- ☐ **Lesbian Drop-In**, 2nd and 4th Fri of month, 1225 Barrington St. Info: 429-4063. Music and conversation.
- ☐ **Live and Let Live Group**, for gay alcoholics. Phone or write GAE
- ☐ **Rumours (gay community centre)**, 1586 Granville St, (902) 423-6814. Write: Box 3611, Halifax South Postal Stn, B3J 3K6.
- ☐ **Sparrow**, (gay and lesbian Christians and friends), c/o 6046 Williams St, B3K 1E9. Meets Sun at 8 pm (902) 425-6967

NEWFOUNDLAND

Provincial

- ☐ **Gay Association in Newfoundland**, Box 1364, Stn C, St John's, A1C 5N5

PUBLICATIONS

- ☐ **Action! Right to Privacy Committee**, 730 Bathurst St. M5S 2R4
- ☐ **Angles**, Box 2259, MPO, Vancouver, BC V5B 3W2. (604) 684-6869.
- ☐ **The Body Politic**, Box 7289, Stn A, Toronto, ON M5W 1X9 (416) 364-6320.
- ☐ **Ça s'attrape!**, a lesbian monthly. CP 771, Succ C, Montreal, QC H2L 4L6.
- ☐ **Communiqué**, Box 990, Caribou, Maine 04736. USA.
- ☐ **Fine Print**, Box 3822, Stn D, Edmonton A8 T5L 2K0 (403) 488-8787.
- ☐ **FLAGMAG**, Box 1556, Stn A, Fredericton, NB E3B 5G2
- ☐ **Flagrant**, Box 652, Stn E, Victoria, BC V8W 2P8. Lesbian feminist
- ☐ **The Gay Gleaner**, Box 1852, Edmonton, AB T5J 2P2.
- ☐ **Gay Niagara News**, Box 692, Niagara Falls, ON L2E 6V5.
- ☐ **Gay Phoenix**, Box 44, Stn B, Hamilton, ON L8L 7T5. (416) 639-6050.
- ☐ **GEM Journal**, Box 62, Brampton, ON L6V 2K7
- ☐ **Gender Review**, a publication of the Foundation for the Advancement of Canadian Transsexuals (FACT), primarily of interest to male-to-female transsexuals. Box 291, Stn A, Hamilton, ON L8N 3C8.
- ☐ **GLOW Newsletter**, c/o Federation of Students, U of Waterloo, Waterloo, ON N2L 3G1.
- ☐ **GO Info**, Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa, ON K1P 5W9.
- ☐ **Guelph Gay Equality Newsletter**, Box 773, Guelph, ON N1H 6L8
- ☐ **HALO Newsletter**, 649 Colborne Street, London, ON N6A 3Z2
- ☐ **Lesbian/Lesbienne**, Box 70, Stn F, Toronto, ON M4Y 2L4
- ☐ **Metamorphosis**, a publication of interest to female-to-male transsexuals. Box 5963, Stn A, Toronto ON M5W 1P4.
- ☐ **Network Victoria**, Dept 7, Box 4276, Stn A, Victoria, BC V8X 3X4 (902) 381-2225.
- ☐ **Perceptions**, Box 8581, Saskatoon, SK S7K 6K7
- ☐ **Le petit Berdache**, bi-monthly information bulletin of ADGLO, CP 36, Succ C, Montréal, QC H2L 4J7 (514) 843-8671
- ☐ **Pink Ink**, Box 287, Stn H, Toronto, M4C 5J2 (416) 423-4803
- ☐ **Rencontres Gais**, Editions Honteuxx Enr, CP 245, Succ N, Montréal, QC H2X 3M4
- ☐ **Rites**. Box 65, Stn F, Toronto M4Y 2L4. Publication plans in progress
- ☐ **Sortie**, North America's major French-language gay publication. CP 232, Succ C, Montreal, QC H2L 4K1 (514) 521-2732. Office 4286, rue Boyer
- ☐ **Thompson Area Gay Group Newsletter**, Box 3343, Kamloops BC V2C 6B9.

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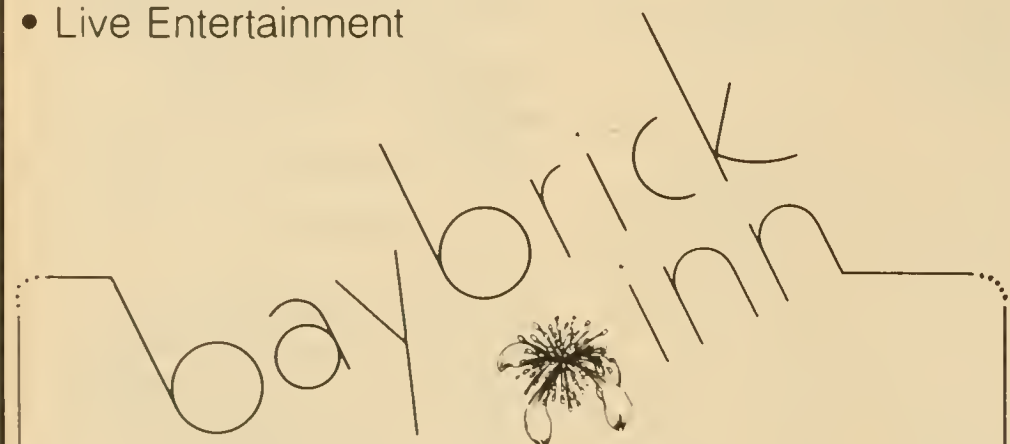
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PRISON LETTERS

"MAC"

Security and skipping out

After you've been in a joint for a while and have "proven" yourself, you may be able to get a pass that will allow you to go home for up to three days a month and still be serving time.

I've been going out on passes since April of 1983. In July, I "skipped" or went AWOL or however you want to put it. At any rate, I didn't go back to the joint when I was supposed to.

I had fifty-one days left to serve on my sentence when I skipped. I was "free" for exactly fifty-three days. Then they caught me.

There were a number of reasons why I skipped. Some of them would require the whole of this issue of *TBP* to explain. Others are personal. But in the period of time that I was "free," and since then, I've done a lot of soul-searching. I'll have about five years to do a lot more thinking, too — I was in for fraud, and I committed more frauds in order to stay on the run.

One of the first things I discovered while I was out was that so-called friends are quite often supportive only as long as you live up to their expectations. The minute you fuck up, as I admit I did, they don't want to know you. Alternatively, some people whom I wasn't sure I should trust were the ones who showed me the most support.

By support, I don't mean that they hid me in their attic or gave me money to keep me going. I mean that they sat down with me, had a coffee, listened to why I'd run and then tried to convince me to surrender myself. The people whom I had counted on for at least a friendly ear and a cup of coffee essentially said, "Good luck, don't get caught, but don't come around. I don't want to get involved."

One of those people was Scotty, my so-called lover. He was one of the reasons I ran, but that's another column.

And one of the other major discoveries I made was that I *liked* being in the joint. Actually, I had subconsciously come to that realization months ago, but now it's hitting me even harder.

In the joint I'm a "somebody" — Ethel the screaming faggot; Professor, the guy who knows most of the rulebook backwards, the guy who writes Ottawa, the joint shit-disturber, the administrative nuisance who keeps fighting for Gay rights — and winning. "Mac," the first person to write a column for *TBP* from behind bars.

On the street — nothing. Just one more silly queer drinking beer at the St Charles Tavern, trying to pick somebody up or get picked up with nothing, really, to offer.

There is a certain amount of security in here which, to some extent, compensates for all the hassles, at least for me. I'm sure there are a lot of Gay inmates who are probably thinking that I bring a lot of the hassles on myself — by being open and demanding rights. They are probably at least partly correct. I know a few Gay inmates who don't have the hassles because they have sublimated their sexuality in a bid to survive as "one of the gang."

I know that that type of behaviour works, because right now I'm doing it myself.

I'm in a remand centre where there are

usually ten or twelve other guys, most of them uptight about their court cases.

Declaring myself Gay here would be like taping a sign on my back saying "Kick me." So, for now, I'm straight, read *Playboy*, talk about my non-existent wife and four kids.

And I hate myself for it — for not having the guts to be openly Gay and say "Fuck you" to anyone wanting to do something about it.



Since I'm now in a different province, and at least for the time being under provincial instead of federal jurisdiction, I may have to start fighting Gay rights issues here all over again. But if it takes a fight, I'll do it. If it takes court battles, I'll do it. If it takes coming out and press releases — I'll do it.

The battles that we, as Gay people, have won in the past few years may seem to many insignificant. Who cares if Gays can read *TBP* in prison? Who cares if Gays in prison can advertise for pen pals? Who cares if we can read *Blueboy*, *Mandate*, *Numbers*?

You'd better care, because tomorrow you could be in here, courtesy of Uncle Roy.

Regards,
"Mac"

PS: You can write me c/o *TBP*, Box 7289, Stn A, Toronto, Ontario M5W 1X9. All letters will surely be answered, all I have to do is... time.

THE WORLD

Was the General gay? And did it matter? David Dubow on the Kiessling affair

Security and "the doubtful milieu"

Gay people are security risks. That, at least, is what governments are continuing to argue as the basis for the dismissal or demotion of those in "sensitive" positions who are found to be, or believed to be, gay. Because "homosexuals seek sex in questionable places and with unknown partners" and are easily susceptible to blackmail, according to an unnamed US government official quoted in a recent *New York Times* article, there is the ever-present risk of them "jeopardizing their own safety" and their country's "security." Or so the public is told.

"If society did not work on the assumption that homosexuals were a security risk, there would be no pressure to conceal the fact or liability to blackmail or fear of exposure," the weekly *New Statesman* pointed out two years ago after Commander Michael Trestrail, a bodyguard to the Queen, was hounded from public life after it was revealed he was gay. In recent British history, the *New Statesman* noted, "the overwhelming majority of those found guilty of treason, or of serious offences under the Official Secrets Act, have been heterosexual. And where homosexual men have engaged in treasonable activity in the past, there is no evidence that blackmail played any consistent or major part."

Currently pending in US courts are at least three cases filed by gay men employed directly or indirectly by the Central Intelligence Agency. Each had lost his security clearance, or his job, when his sexual orientation became known. Whatever the outcome, the very appearance on court dockets of such actions brought by gay men marks an important departure from the apology, closetry and remorse that characterised the Trestrail affair and other security cases involving gay people in the past. America — its courts, institutions and people — will be challenged to confront the homophobic myths on which security policy is built.

Just the opposite has been the case in Germany, where the most recent government scandal has done much to validate the tacit understanding that gay people are by nature unfit for security clearance.

The furore began last December, when West German Defence Minister Manfred Wörner forced the early retirement of Deputy NATO Commander General Günter Kiessling. Wörner cited information attributed to the West German counter-intelligence agency (known, by its German initials, as MAD) that, he said, left him "no choice" but to remove the 58-year-old general. According to the MAD report, Kiessling was homosexual. The "irrefutable" evidence the report offered took the form of statements by four "witnesses" that Kiessling was a regular visitor to a number of gay bars in Cologne, West Germany's fourth largest city.

Kiessling vehemently denied the charges and embarked on a public campaign to clear his good name. He insisted that he was not homosexual and that he had never been to the Tom Tom Club or Cafe Wüsten, the two establishments cited in the report. Kiessling's denials kept attention focused on the accuracy of the report rather than its relevance or the implication that, if the general was indeed gay and a patron of gay bars, the defence



Kiessling (inset); coverage in *Bild*: despite all the noise, the real issues were never addressed

minister had "no choice" but to take the action he did.

The assumption in government circles, perhaps, was that Kiessling, like Trestrail, would quietly retreat when the allegations were presented. In any event, the Defence Ministry found itself scrambling to substantiate charges that Kiessling said simply weren't so.

The report, originally attributed to MAD, turned out to be the investigative work of the Cologne police. In the face of Kiessling's repeated denials and his call for his accusers to be named, the police began to distance themselves from their own earlier claims. Over the weekend of January 15 and 16, they announced that they had learned of a man, who "bears a close resemblance" to Kiessling, who was known at the Tom Tom Club and who had once been a guard at an army unit: the so-called "double" theory.

The Defence Ministry remained firmly behind the allegations, insisting the following Monday that there was "no possibility" of mistaken identity. The general had, after all, been identified by four witnesses who knew him and had seen him at the bars. The Defence Ministry invited Kiessling to confront his accusers, but Kiessling declined to do so as long as they remained anonymous. Instead he told *Der Spiegel* that he was "appalled" that Defence Minister Wörner had accepted assertions of homosexuals against his "word of honour." He later announced, through his lawyer, his intention to file charges "against persons unknown for false accusation and slander."

Meanwhile, the ethics and accuracy of the report attributed to MAD were being further impeached by a Cologne newspaper, which ran a story alleging that MAD agents had offered an unidentified gay man 10,000 Deutschmarks (about \$4,700) to say that he had seen the general at one of the city's gay establishments, and an additional 20,000 marks to say he had sexual relations with him. The Defence Ministry denied the allegation.

On January 20, a parliamentary inquiry was ordered into the circumstances surrounding Kiessling's firing. West Ger-

many's commanding generals met the following day and gave tentative support to the government's actions. Inspector General Wolfgang Altenburg said the generals agreed that Wörner had acted correctly based on the facts available at the time of his action, but should further investigation show no basis for the homosexuality claim the general would have to be "rehabilitated" — meaning, in military terms, the restoration of his honour as a soldier.

Also on January 20, Wörner, under fire for his handling of the affair, met with Alexander Ziegler, described as an actor and one-time editor of a Swiss gay publication. Ziegler claimed to have a tape recording, made in Düsseldorf in 1979, of a conversation with a male prostitute who claimed to have had an "intimate relationship" with Kiessling. Ziegler had been flown first-class from Zurich, at the expense of the West German government, along with a male "companion." Colonel Jürgen Reichardt, spokesman for the Defence Ministry, called the companion "an assistant, an office employee. I don't know what he was."

Ziegler reportedly did not produce the tape, only a transcript claimed to have been made from the recording. The details of Ziegler's visit further embarrassed Wörner and the government of Chancellor Helmut Kohl. *Der Spiegel* speculated that Wörner might have over-reacted to the original intelligence reports because of rumours in Bonn, the West German capital, that Wörner himself was not "free from the inclinations" attributed to Kiessling. In other words, a case of the pot calling the kettle queer.

Defence Ministry spokesman Reichardt blasted *Der Spiegel* for a "specifically directed attempt to defame a politician," but added that Wörner did not plan to take legal action against the magazine.

In the military community, resentment towards the way the Kiessling affair had been handled continued to grow. A letter signed by 25 retired generals called it "unacceptable" that in the investigation "evidently more credibility was given to persons from a doubtful milieu than to a proven man." A *New York Times* article

carried in Europe by the *International Herald Tribune* characterized the letter's "doubtful milieu" statement as an obvious "allusion to a handful of homosexuals."

In his statements to the Bundestag, the armed forces chiefs and the press, Wörner was unable to bolster the credibility of his evidence against Kiessling. There were calls from all quarters for Wörner to resign over his bungling of the whole matter. The government, still reeling from an unrelated cabinet-level scandal involving Economics Minister Otto Lamsdorff, was suffering a severe crisis of confidence. Lamsdorff had remained in office pending the outcome of an investigation into alleged financial misdealings. If Wörner were forced to resign, Lamsdorff would almost certainly have to go. Many observers wondered whether Kohl's coalition government could stand up to the simultaneous departure of two cabinet-level ministers. Chancellor Kohl, who had been in Israel on a good-will mission while the government crisis reached a fever pitch, returned to confront the debacle that the simple sacking of a homosexual had become.

On Wednesday, February 1, Kohl announced that General Kiessling was to be immediately restored to his four-star rank with full honours. Defence Minister Wörner would remain, however, his resignation refused. Kiessling would voluntarily retire at the end of March. Wörner wrote Kiessling a letter of apology; the general replied saying that his honour had been "clearly restored for all to see."

In a later defence of his attempts to dismiss Kiessling, Wörner told an all-party parliamentary inquiry of February 8 that he had acted as he did, in part, to avoid alarm amongst Germany's NATO allies. If Wörner had observed the behaviour of the British and US governments in similar situations, he probably assumed the like-mindedness of their leaders. Every indication remains that the Western security establishment feels uneasy about mixing with the "doubtful milieu."

There is little doubt that homosexuality makes the military feel less secure, but in all these cases the public pronouncements about national security seem little more than an attempt to veil a deep-rooted and widespread homophobia. Security is indeed at issue, but it is the personal, emotional and sexual security — or rather, insecurity — of an ill-adjusted macho elite.

The biggest problem with the Kiessling episode is that the reasonableness of dismissing the general on the basis of his alleged sexual preferences was never questioned. The debate focused on the accuracy of the evidence and on the methods employed to make it stick, not, as one might have hoped, on the resurrection of the baseless axiom that gay people endanger national security. Whether Kiessling is in fact gay, or has frequented gay bars in Cologne or anywhere else, is of only minor interest. Whatever Wörner's tepid apology or Kiessling's acceptance of it may have done to restore the public reputations of the two men, it was at the expense of the reputation and credibility of gay people. The so-called evidence against Kiessling began to crumble largely because those offering evidence were reportedly gay; Kiessling was "rehabilitat-

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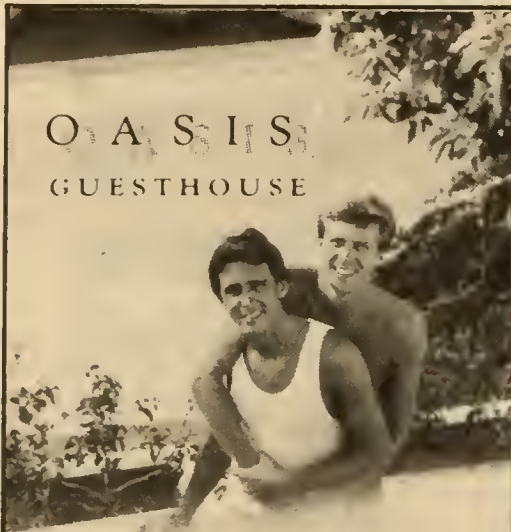
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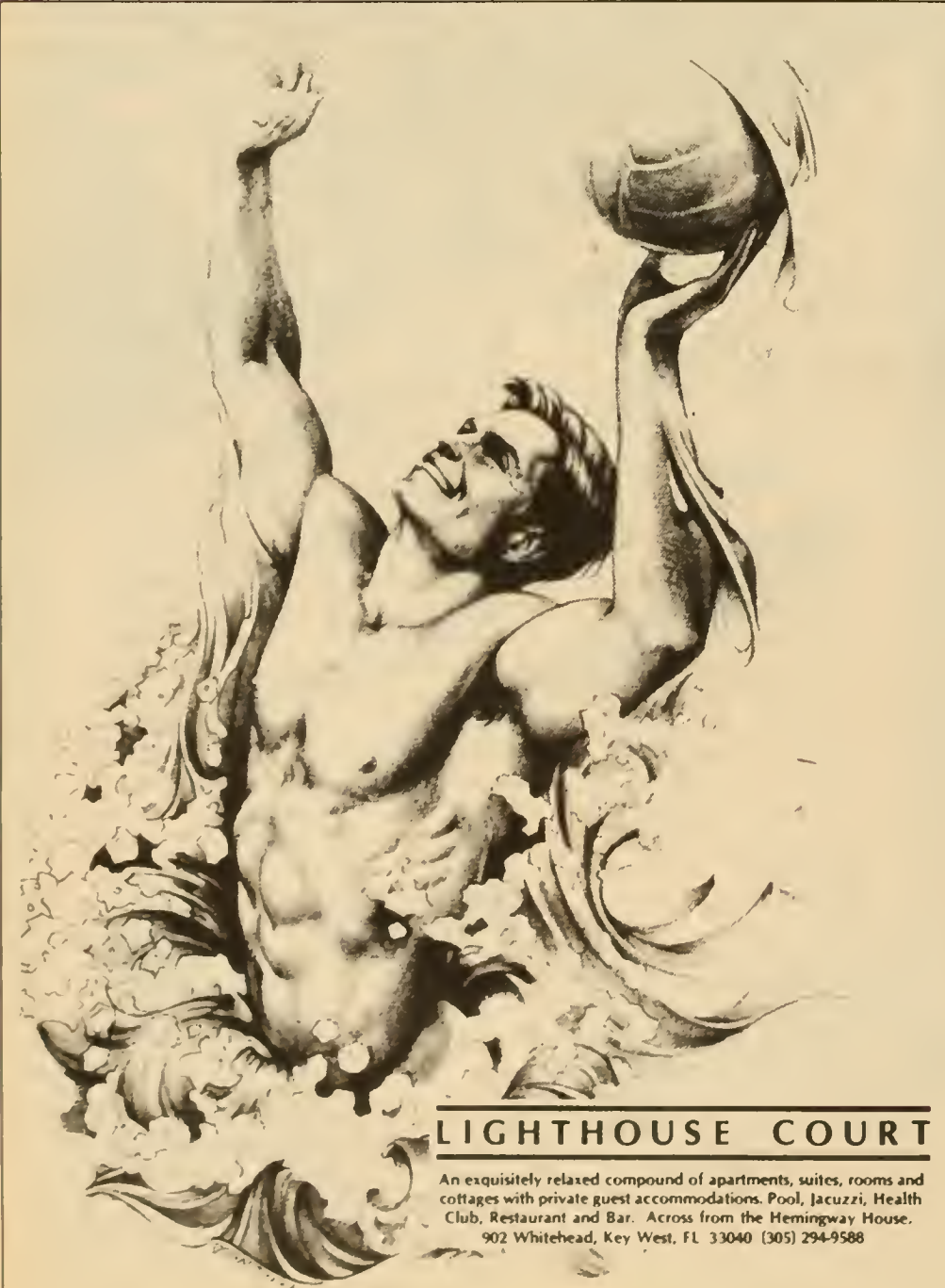
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ed" not because it had been established that he had not violated security, but because the government could not prove he was homosexual.

Chancellor Kohl, at his February 1 press conference, announced his compromise as "an agreement that is just to both sides." Nowhere was it acknowledged that a fundamental injustice remained unchallenged. □

Mondale backs bill; Glenn fears protest

WASHINGTON, DC — Walter Mondale, a front-running contender for the US Democratic Party Presidential nomination, has publicly announced his support for the gay-rights bill presently before Congress, which seeks to place gay people under the protection of the federal Civil Rights Act of 1964.

"I have consistently indicated my support for a legislative remedy to the problem of discrimination," Mondale told a National Organization of Women reception February 16. "It is clear that the Moynihan bill is a carefully crafted piece of legislation that represents the best solution." The former American vice-president said his support for the bill is part of his agenda to bring fairness and justice to the American people.

Mondale joined five other Democratic hopefuls originally in the race — Alan Cranston, Gary Hart, Ernest Hollings, Jessie Jackson and George McGovern — in supporting the bill. Only Florida Governor Reuben Askew and Senator John Glenn did not support the proposed legislation.

While praising Mondale's position, Virginia Apuzzo, executive director of the National Gay Task Force, expressed concern that Mondale "needs continued education on several key issues of abiding concern to NGTF and to all lesbians and gay men in America." Mondale is still reluctant to support a ban on anti-gay/lesbian bias in the military or in government positions requiring security clearances, and, while supporting legislative change, he is also unwilling to promise executive action on the existing immigration ban on lesbians and gay men.

Meanwhile, John Glenn is attempting to make the best of the bad situation caused by his failure to support the gay-rights bill. In an attempt to woo conservative southern Democrats, Glenn allowed Senator Sam Nunn to describe him as someone who "has the courage to give up his New York Coordinator rather than give up his strongly held moral belief that homosexuals should not be role models for the children of this nation." The former astronaut has also asked for Secret Service protection because he feared "threats" from gay activists because of his anti-gay stance. Sources close to the campaign suggest that Glenn was reacting to gay protestors who have been appearing at his speaking stops. The sources indicate that Glenn might be hoping the Secret Service could keep the protestors out of camera range. □

Norwegians test adoption, bias laws

NORWAY — DNF-48 (Det norske forbundet av 1948) is currently involved in challenges to Norwegian law on two grounds — discrimination on the basis of sexual orientation and the denial to gay couples of the right to adopt children.

The Norwegian Ministry of Justice recently invited several interested groups to a hearing on proposed changes in the adoption law, which would allow unmarried couples to adopt children. The proposals ignored gay couples, however, and the DNF-48 was not invited to address the hearing.

The group made its views known in a public statement. "Matrimonial status is an unjust and artificial criterion for the choosing of foster parents," the group says. "The child's need for stability, safety and harmony should be considered as the most important aspects when the question of the right to adopt children is decided," not the legal status, sex or sexual orientation of the prospective parents.

DNF-48 questions assumptions made by the proposal that only heterosexual couples can "provide love and caring to a child." They also dispute the assertion that children need a "mother and a father to identify with." The group believes that "children identify with any adult they meet and grow fond of (them) regardless of age, sex or numbers." ●

In April of 1981 the Storting, the Norwegian parliament, passed two laws making discrimination against gay people a criminal offense. Section 135A of the criminal code makes it illegal to "publicly threaten, insult or bear hatred towards, persecute or hold in contempt a person or group of persons on the grounds of homosexual orientation or way of life," and Section 349A extends protection by prohibiting refusal of goods or services on the basis of sexual orientation.

Up to now, DNF-48 has demanded prosecution under the new laws in five cases. But the authorities have refused to hear the cases, and the laws have never been tested in court. Four of the cases concern comments made in the context of religion, and the state attorney ruled that those accused were exercising their freedom of religious expression.

Charges have been accepted, however, in the case of religious radio announcer Hans Bratterud, who demanded that his listeners pray that Norway be rid of gays and lesbians who held prominent public office. He was challenged on air by Wenche Lowzow, an openly lesbian member of the Storting, but he refused to retract his statement.

Section 349A has been used successfully without actually being tested in court: to force a hotel to honour a contract for a gay pride day celebration, and to convince a farming magazine to accept an ad from two gay farmers. □

French bar sweep "psychological error"

PARIS — French police staged several surprise raids on gay discos in the capital on the night of January 13 so they could "check identity cards" and "search for wanted criminals."

At least forty people were arrested at the Haute Tension club when a dozen officers, some in plain clothes, turned on all the lights and switched off the music. Patrons described the atmosphere of the incident as "threatening." Some of those arrested were not released until the following evening.

Police claim that raids on other clubs — Le Limelight, Le Perroquet and Le Broad the same evening, and Le Duplex the following weekend — were not part of a concerted action. The Paris gay community, however, is suspicious.

It is claimed that some sections of the French police force resent the relaxed at-



Just checking: Paris police at work

titute of the Mitterrand government towards the gay community, and also resent the success of the gay radio station Fréquence Gai and the weekly magazine *Gai Pied*.

The Comité d'urgence anti-répression homosexuelle (CUARH) claims that the police made a "grave psychological error" in raiding the clubs. Spokespeople from CUARH recall the reaction to the raid on the Stonewall bar in New York in 1969 — often cited as the beginning of the modern gay liberation movement.

A delegation from CUARH met with Gaston Defferre, the Minister of the Interior, on February 7 to discuss the problem of deteriorating relations between the government and the gay community. □

Mexican gay centre makes fund appeal

MEXICO CITY — The Grupo Lambda de Liberacion Homosexual has issued an urgent appeal to the international gay community for funds to support Mexico's only gay community centre.

The centre was established in August 1982 and is the only place in the country where lesbians and gay men hold political meetings and activities openly. In 1983 the centre was a focus for organizing the capital's Lesbian and Gay Pride Day March and the establishment of a National Lesbian and Gay Network. But the country's deepening economic crisis, the worst in Mexican history, has meant that the centre had a deficit of nearly a quarter of a million pesos in 1983. Grupo Lambda has launched a campaign to raise \$3,333 (US) to keep the Centre open. The situation is especially critical since the "Moral Renovation" policy of the present Mexican government, originally intended to combat state corruption, is increasing repression against impoverished youth, prostitutes and gay people, both in the capital and in the provinces.

International postal money orders in support of the campaign should be made out to Manuel Alvarez Reyes and sent to Grupo Lambda, Apartado Postal 73-130, Mexico 12, DF, Mexico. □

Cops hit bars, stores; community up in arms

HOUSTON — A series of eleven raids on five gay bars and six bookstores in a two-week period in January have provoked an angry response and two community meetings with the Houston chief of police and representatives of the vice squad.

The raids were construed by many members of the community as a reaction by police officers to a highly publicized tour of the city's gay bars by Mayor Kathy Whitmire and several council members, who were thanking gay voters for their support in recent elections. Whitmire, a liberal, is resented by many in the city's conservative police department. Others claimed the police action showed that an anti-prostitution cam-

paign, encouraged by business interests and some gay groups in the hope of improving local property values, had backfired. Given the green light on the clean-up campaign, the police felt free to move in on gay establishments.

In 1980, a Houston police officer shot and killed Fred Paiz, a gay activist who was gathering evidence of police abuses, and the force was criticized by the US Civil Rights Commission in a 1981 report. The situation is complicated because much of the community supports police chief Lee Brown, a black man hired from outside the force more than a year ago. Brown is disliked by many racist police officers who "outwardly and blatantly made jokes about his race when he was appointed," according to Houston Gay Political Caucus president Larry Bagneris.

Jim Wales, an attorney representing one of the raided bars, said that a documentation project will be instituted and paid for by the gay community. An attorney will be hired to collect affidavits of physical and verbal abuse and harassment, which will be forwarded to the department's internal-affairs division. Community members attending meetings January 20 and 23 also suggested that officers be moved out of the vice-squad to other departments, and a 24-hour hotline to the police chief's office be set up so that emergencies can be dealt with immediately.

Several people were roughed up by police during the raids. Some of the men taken from one bar were forced to stand for two hours facing a wall and were denied toilet facilities. It was also revealed that the vice squad maintains photo cards containing the person's name, address, telephone and social-security number, and place of arrest. The information is maintained on file regardless of the outcome of the court case. □

IGA announces plans for Year of the Queer

STOCKHOLM — The International Year of Lesbian and Gay Action is underway and several IGA member groups have announced their plans for celebrating the "Year of the Queer."

The DNF-48, Norway's national gay organization, began 1984 early with a press conference in December 1983 to release a public opinion poll that had determined a rise in positive attitudes towards homosexuality. An information campaign aimed at secondary school students is planned, with a competition for the best essay on homosexuality, and speakers and information brochures will be available to high schools. During January and February, the group worked on production of a short documentary film. As well, the group is lobbying the Norwegian government to ensure that proposed legislation on unmarried cohabitants recognizes gay men and lesbians.

In Finland, the weekend of March 9 to 11 will mark the publication of the first gay book in Finnish.

In Austria, several organizations are working together to coordinate plans for a memorial to the gay men and lesbians who died in the concentration camp of Mauthausen/Upper Austria.

The French Centre du Christ Libérateur, Minorités Sexuelles, in Paris, has announced three objectives for 1984. They are a focus on the problems of handicapped lesbians and gays, the formation of a Paris chapter of Black and White Men Together and a meeting, under the auspices of the World Council of Churches, to discuss "pastoral problems and attitudes towards sexual

minorities."

The Gay Solidarity Group in Sydney, Australia is coordinating an international gay songbook and hopes to collect cassette tapes and sheet music from a variety of countries.

In the United States, the Lesbian and Gay Organizing Committee for 1984 has been formed in cooperation with the IGA and the Network of the Americas. It will facilitate organization of two events — a march on the United Nations in New York, proposed for September 30, and a conference on the issues of international lesbian and gay liberation, tentatively scheduled for September 29, also in New York City. □

Women resign as Outrage drops parity

MELBOURNE — The four women members of the Gay Publications Co-operative Board of Directors, publishers of *Outrage* magazine, announced their resignations in the February issue, protesting a December 1983 board decision to make the magazine appeal primarily to gay men.

The remaining board members said the change in editorial policy is the result of the magazine's economic problems. At the end of 1982, the Gay Community News collective, which until that point had been composed solely of volunteers, decided the publication could only continue if the staff were paid. Funding was obtained from the Government of Victoria's Co-operative Development Programme on the condition that the organization would be self-sufficient by the middle of 1984.

At a meeting of the Co-operative in November 1983, it was determined that *Outrage* was in financial trouble. According to the editor, Danny Vadasz, the paper was in debt and extra funding from the government would depend "entirely on the Co-operative's ability to demonstrate to the Ministry that its financial goals were realisable and that substantial progress had been made towards their achievement." Two courses of action were proposed: the paper would either cease publication or focus on gay men.

The principle of gender parity within

the publishing body and in the content of the magazine had been established in 1979 when *Gay Community News*, which later became *Outrage*, was formed. The four women who later resigned — Helen Casey, Mitch Cleary, Merilee Moss and Margaret Vandeleur — were elected to the board in October 1983. In their resignation statement they explained that they "did not vote as a block" on the question of policy change. "Some, foreshadowing their intention to resign, voted for the proposal rather than fold the magazine, others voted for closure rather than a sell-out of this magnitude."

In another statement published in the February issue, the remaining members of the publishing board said "some of the original political principles of the group" conflicted with the objective of financial self-sufficiency. "Gender parity led to political determination of staffing," and therefore policy became "inefficient and uneconomic." The paper's "stringent" advertising policies "alienated essential support of many potential advertisers," and the gender-balanced content "strained not to offend any section of our readership" and "often pleased no one."

The board says that it still intends to publish material of interest to gay women, although it believes that "the interests of gay women (particularly lesbian feminists) and gay men frequently make uncomfortable bedfellows." The publishing board believes that the magazine can "achieve a worthwhile coverage of gay interests without being constrained by a prior notion of self-conscious gender parity."

The women who resigned said they felt disappointed that the paper was "on the brink, teetering towards the political oblivion of another cocks and bums extravaganza." □

Governor sits on California rights bill

SACRAMENTO — The Senate and Assembly of the state of California have approved a measure to prohibit discrimination based on sexual orientation in private employment.

The bill, which would make it illegal



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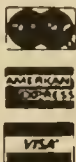
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for private employers with more than five employees to discriminate against gay men and lesbians when hiring, was sent to Governor George Deukmejian's desk. The governor had the choice of signing the bill into law, exercising his veto and killing the legislation, or simply not doing anything. In the last case the measure automatically becomes law after twelve days.

As of TBP's press date, Governor Deukmejian had not taken any action, and lobbying remained fierce. Gay liberals and conservatives alike were organizing large letter-writing and telephone-lobbying efforts, all directed at the governor's office. Opponents of the bill, most notably Christian fundamentalists, also were mobilizing large numbers of people to lobby the governor.

Two days before Deukmejian's cut-off date for vetoing the bill, it seemed likely that the governor would simply let the measure slip quietly into law, without either endorsing the bill or going against the wishes of both legislative houses.

The votes in both houses were close, but years of lobbying by bill supporters paid off. In the Senate on February 16, four Republicans joined eighteen Democrats to approve the bill. The vote in favour was 22 to 16, one more vote than the 21 vote majority required.

The bill was then sent back to the Assembly, which had passed it last June, for minor amendments. The amendments had been expected to pass easily, but on February 27, they passed by only a two-vote margin. It was much closer than expected, mainly because many

representatives were absent when the vote was called.

In the Senate, surprise support came from conservative Republican Ed Davis. He declared that voting for legislation that would let people have decent jobs was the moral thing to do. Davis characterized as hypocritical those fundamentalist Christians who say, "We love gays but want them to starve to death."

San Francisco Chronicle reporter Randy Shilts, in an analysis of the Senate passage of the bill, wrote that Davis's vote was an example of the "dramatic affirmation that the toned-down, pragmatic tenor of gay politics in recent years is achieving its goals."

Shilts quoted Davis: "Ten or 15 years ago, when the gay liberation front made their first ostentatious public emergence, they were awful. They had no class or sense of good taste. That's different today. It looks to me like they've changed."

Regardless of whether they helped, class and good taste didn't convince everyone. Opposition to the bill was led by H L Richardson, Republican Senator from Arcadia, who proceeded to read passages from the Bible, and called homosexuality "hateful and disgusting."

"Don't argue with me," he told his fellow Senators. "This is the Lord speaking through his holy writ."

The bill was introduced by Art Agnos, Democratic Senator from San Francisco, who represents the legislative district with the highest concentration of gay voters in California — if not all the United States. □

Argentine groups on the rise again

BUENOS AIRES — As Argentina's new civilian government attempts to bring to justice those responsible for the military's ten-year reign of terror, and after almost a decade of vicious repression, this country's gay community and movement are once again emerging.

It is estimated that as many as 30,000 people were kidnapped, tortured and murdered by the military junta between 1975 and 1983. Members of the gay community have, in recent years, been subject to arbitrary imprisonment and have been the target of right-wing death squads.

Several gay bars and baths have reopened since the junta was forced to step down at the end of 1983, and Buenos Aires is once again beginning to display the vibrant street life for which it was once famous. Arbitrary detentions of suspected gay men on the street and in bars still continue, but as pressure mounts to punish military officers responsible for human-rights abuses during the dictatorship, the police seem less and less eager to detain civilians.

Eight small gay groups that had been organizing secretly in the Buenos Aires area came together early this year to set up a coordinating committee of gay groups, the first open gay organization since the military takeover in 1976, when the militants of the Homosexual Libera-

tion Front were driven into hiding or exile. A central archives has been established and the groups have agreed on a five-point platform, which is being distributed on a flyer in gay gathering places. The flyer is entitled "As Long As There is Discrimination There is No Democracy," and it demands the reopening of investigations into a series of gay murders that took place last year, the repeal of police edicts (by-laws that give police the power to arbitrarily detain suspected gays), an end to job and social discrimination on the basis of sexual preference, a constitutional guarantee respecting individual freedom and human rights, and the right to freely choose and express one's sexuality.

The major focus of the group's work at present is to build support for the repeal of the by-laws, enacted by the police themselves, which allow for up to thirty days of imprisonment for morality offences. Under such laws police may also detain anyone for up to forty-eight hours for documentation checks. Representatives have met with members of Parliament and human-rights organizations, and volunteers are collecting signatures on a petition that calls for repeal.

Part of the text of the petition reads, "The majority of the members of our community (especially young people) know the abuses that these procedures imply; to literally be kidnapped at a concert or a bar or in the street and to be submitted to the humiliating experience of imprisonment and abuse. This kind of by-law justifies and legitimizes the police as a repressive agent and allows them to behave like an occupying army. Such laws must be immediately repealed and not replaced by any other such provisions. A true democracy cannot co-exist with this kind of repressive measure." □

World News credits

Outrage (Melbourne), *Him* (London), *International Gay Association Bulletin* (Stockholm), *Gai Pied* (Paris), *News from NGTF* (New York), *The Washington Blade*, *The Bush Report*, and *National Organization for Women News Release* (Washington, DC), *Gay News* (Philadelphia), *Gay Community News* (Boston), *The Sentinel* (San Francisco), *Bay Area Reporter* (San Francisco), *Montrose Voice* (Houston), *Grupo Lambda de Liberacion Homosexual* (Mexico City), *Coordinadora de Grupos Gays* (Buenos Aires), *Greg Day* (San Francisco), *Richard Labonté* (Los Angeles), *Margaret Mealy* (Berkeley, CA), *John Fergus* (Toronto).

Out in the City

TBP'S GUIDE TO WHAT'S ON IN TORONTO THIS MONTH

THEATRE

JON KAPLAN

□ **Lacey or Tropicsnows.** Buddies in Bad Times presents Sky Gilbert's latest play, based on the life and poetry of Canadian E A Lacey, exiled in Brazil. The first act is set in a frigid Ontario winter, the second in a steamy South American pick-up bar. Previews Mar 21-22, runs Mar 23-Apr 8. Wed-Sat, 8:30 pm; Sun, 2:30 pm. The Theatre Centre, 666 King St W. 862-0659.

□ **City of the Damned.** The Magic Circus Theatre Company of Peterborough makes its Toronto debut with this adaptation of the Sophocles Theban cycle. Alan Orenstein, the company's gay director, toured the show last summer in Greece. Mercury Theatre, 296 Brunswick Ave (927-9533). Through Apr 8.

□ **Wolfboy.** See profile on p 30.

□ **Women Behind Bars.** A camp parody of those women's prison films of the '50s that starred Ida Lupino and other such luminaries. The role made famous by Divine in the original production is played here by Roz Kelly of *Happy Days* TV fame. The 9 pm shows on Apr 4 and 5 will be benefits for the Gay Community Appeal. Previews begin Mar 30, opening Apr 10. Basin Street Cabaret, 180 Queen St W. 598-3013 or BASS.

□ **Strip.** A Franco-Ontarian play about the lives of three strippers, one of whom is a lesbian. Through Mar 24. Tues-Fri, 8 pm, Sat, 7 and 9:30 pm. A Théâtre du p'tit bonheur production at Adelaide Court, 57 Adelaide St E. 363-6401.

□ **Cat on a Hot Tin Roof.** Tennessee Williams's play about a wealthy Southern family; the hero must confront the nature of his sexuality. Previews from Mar 15, runs Mar 23-Apr 14. A CentreStage production. St Lawrence Centre, 27 Front St E. 366-7723.

□ **Chairs and Tables.** Rachel Wyatt's new play about the friendship of two women and the man in between. Lally Cadeau is especially good as a '60s liberal who espouses every cause going, but the script itself doesn't explore the relationship between the female characters in any depth. Tarragon Theatre, 30 Bridgman Ave (531-1827).

□ **Fifth of July.** Christopher Reeve was the gay Vietnam veteran in the original production of this Lanford Wilson drama. A Humber College Theatre Company show. Adelaide Court Theatre, 57 Adelaide St E (363-1031). Preview Mar 20, playing Mar 21-25.

□ **Victor Jara, Alive.** A play by Ken Gass and John Mills-Cockell about Victor Jara, a popular Chilean music figure and supporter of the Allende government, murdered in the 1973 coup. Previews Mar 20, opens Mar 22. Toronto Workshop Productions, 12 Alexander St (925-8640).

□ **La Bohème.** Puccini's romantic tale of young love among Paris bohemians. A Canadian Opera Company show. O'Keefe Centre, 1 Front St E (Ticketron or 766-3271. Apr 11, 13, 14, 15, 17, 18, 19, 20, 21.

CINEMA

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□ **Against All Odds.** The best of film art evokes a true dream state containing a world apart from ours, yet alike enough for us to share and interpret until we awake to confront reality, newly shaped by our experience. *Against All Odds* is a white-fever dream which descends into a dark pit of scheming and death. Director Taylor Hackford wisely chooses to place Jeff Bridges, one of the today's best screen actors and the sexiest man this side of Al Parker, at the centre of the film. Hackford treats him erotically, displacing the expectations of Rachel



Lacey, or Tropicsnows: Sky Gilbert's latest, on the life of Canadian poet E A Lacey, March 23

Ward's presence. The limited palette of the cinematography (whites, greys and greens), slowly darkens to a somber sheen of blacks. At the Varsity.

□ **Gay Shorts Night.** A half-dozen film shorts, including Jeremy P's *David Roche Talks To You About Love*, Michael McGarry's film about police harassment, *In Black and White*, and the premiere of Margaret Moores's *Lesbian and Gay Pride Day '82*. The Rivoli, 334 Queen St W. Apr 10, 8 pm sharp.

□ **Hookers on Davie.** World premiere of a sympathetic feature documentary by Janis Cole and Holly Dale (*P4W: Prison For Women*) about street prostitution on Vancouver's Davie Street. Pride, support of each other, and a new-found political fervour among the women, men, transsexuals and transvestites on the street are explored. Bloor Cinema (at Bathurst), Apr 5, 7 pm. Tickets \$5 (\$4 members and students). Followed by a week-long run at Carlton Cineplex.

□ **Born in Flames.** See March 25 and story p 9.

□ **Yentl.** Still the most heartfelt film of the year. Streisand risked everything to get it on screen, and it's her best work to date. In a world of cynical movies, *Yentl's* sincerity gleams clear and sure. At the Sheraton.

□ **Entre Nous.** Something rare: a film about the love between friends. Two women in the '50s discover that their husbands expect them to behave properly as wives and mothers, and cannot accept their friendship. At Cineplex, Market Square, and the Carlton Cinemas. Don't miss it.

□ **Sudden Impact.** Clint Eastwood's Dirty Harry is back, this time with Sondra Locke, playing Dirty Harriet, more or less. This movie longs for the simple days of justice, when you shot first and asked questions later. It's also a shock to see a '50s-style bulldyke lesbian in a contemporary film, in the

same year as Cher in *Silkwood*. At the Imperial Six.

DANCE

RON BEN-ISRAEL

□ **TIDE Birthday Party.** Help Toronto Independent Dance Enterprise celebrate their 5th birthday. For \$5 and a present ("from postage stamps to a work processor"), you can enjoy performances by Toronto Dance Theatre, the Clichettes, Dancemakers, and Robert Desrosiers. Apr 12, 8 pm. St Lawrence Town Hall. Info: 596-8384.

□ **Alwin Nicolais.** This master's work has influenced modern theatre tradition, exploring the magic of moving bodies in very novel ways. Ryerson Theatre, Apr 24-28. \$15-\$18.50 (student rush seats day of show on Tues, Wed and Thurs).

ART

IAN THOM

□ **Seven From Berlin.** A follow-up to last year's ChromaZone Berlin exhibition. YYZ, 116 Spadina (367-0601). Mar 26-Apr 14.

□ **Brent Roe.** New paintings by this witty and astute painter. Definitely worth a visit. Wynick/Tuck Gallery, 80 Spadina (364-8716). To Mar 24.

□ **"Alter Eros."** Third exhibition of the Feminist Eros Festival. Opening Mar 17, 2-5 pm, and running through Apr 14. Hours: Tues-Fri, 10-5 pm, Sat noon-5 pm. A Space, 204 Spadina Ave (364-3227).

□ **The Male Figure.** Photographs by Eric Mosher, Jake Peters and Peter Sramek. Gallery 44, 109 Niagara St, Studio 202 (363-5187). Apr 6-24.

□ **Stuart Graham and Bart Monk Exhibition.** Opening reception Apr 15 (3-7 pm),

running through Apr 28 (Tues-Sat, 1-6 pm). Art Invesco Gallery, 548 Parliament St (at Wellesley). 961-2285.

□ **Printmakers Gallery.** Spring preview by gallery artists. Apr 7-28. 97 Winchester St (923-5513).

□ **Robert Youds.** New paintings by this fine young artist. Grunwalk Gallery, 80 Spadina Ave (365-3103). Mar 24-Apr 11.

□ **From the Four Quarters.** The AGO's major bicentennial exhibition, this show promises to be a feast of art and artifacts. It includes work by native peoples, and covers the period 5000 BC-1867. Art Gallery of Ontario, 317 Dundas St W (977-0414). Mar 30-May 20. Free Thurs after 5 pm.

□ **The Figure: Europe to America.** Includes work by Sandro Chia, George Segal and Andy Warhol. Evelyn Aimis, 14 Hazelton Ave (961-0878). Mar 23-Apr 24.

Most galleries are open Tues-Sat, noon to five or so.

TV/RADIO

JOHN ALLEC

□ **Brave New Waves.** Who would have thunk CBC would have come up with this winner? From midnight to 6 am, Sun-Thurs, ever-gracious host Augusta Lapaix and her team in Montreal send groovy airwaves across Canada, with an eclectic mix of alternative musics, sometimes silly but often fascinating conversations with local personalities, and everything from a chat with author Mary Meigs to Philip Glass's score from *Koyaniscatsi* (but cut the Stephen Leacock stories, Augusta). In other words, just what you might need at 4:30 in the morning. On Friday and Saturday, Ron Robinson takes over on Friday and Saturday with *Night Lines*, popular music for those who take music seriously. CBC Stereo, 94 on the FM dial.

□ **"Changing Our Minds."** What's new about being human? Lots, according to this 4-part series on CBC Radio's *Ideas*, which will explore some of the latest developments in human consciousness research and how they affect both scientists and scientific discourse.

Apr 5, 12, 19, 26; 9:05 pm. 74 on AM.

□ **A Special Day.** Marcello Mastroianni as an Italian homosexual who has a one-day affair with Sophia Loren the day Hitler enters Rome. *Great Movies*, CITY-TV. Mar 28, 8 pm.

MUSIC

JOHN ALLEC

□ **David Sereda in Concert.** The young singer and songwriter brings his social and sexual commentaries, stark ballads and upbeat romps to the Rivoli Apr 11. After the release of his 1982 album, *Chivalry Lives*, he opened for Joan Armatrading's western tours for two years running. "He clarifies visceral feelings that are part of any relationship, gay or straight" (*Vancouver Sun*). 334 Queen St W, 9 pm. 531-4294.

□ **Holly Near.** With Susan Freundlich at Convocation Hall, U of T. Reserved tickets (\$8.50-\$13.50) available at Toronto Women's Bookstore, DEC and BASS outlets. Free childcare (call to reserve); wheelchair accessible; special seating for hearing-impaired available from the Canadian Hearing Society for \$11.50. Sponsored by Womynly Way Productions. Apr 8, 8 pm. 925-6568.

□ **Stage Rite: Design for Opera and Dance.** "A multi-media exhibition of theatrical magic," with original costume and set designs for the Canadian Opera Company's *Death in Venice* (being produced in June) and the National Ballet's *Eugene Onegin*. Free. Harbourfront Art Gallery, 235 Queens Quay W. Apr 13-May 21. Info: 364-5665.

APRIL '84

DAVID SEREDA AT THE
RIVOLI APR 11



photo: William Deacon

NIGHTLIFE

● *Members of Lambda Business Council*

RESTAURANTS

- **Belelman's.** Fashionably cruisy pop singles bar, pricey restaurant. 83 Bloor St W. 960-0306.
- **Café New Orleans.** Best people-peeking perch in town (it'll take your mind off the food). Patio always packed. 618 Yonge St. 922-2439.
- **Les Cavaliers.** Continental menu, daily specials. 418 Church St. 977-4702.
- **Chap's Café.** Noon-9 pm, including \$1.99 soup/sandwich lunch special. \$5-\$6 range. 9 Isabella St. 921-3012.
- **Church Street Café.** Popular brunch locale in the heart of ghetto. Daily to 12, Sun: 10 am-5 pm. 485 Church St. 925-1155.
- **Cornelius.** Very reasonable, very filling meals. 579 Yonge St. 967-4666.
- **Crispins/Buddy's.** Innovative cuisine, great wines. Brunch: \$6.95. 66 Gerrard St E. 977-1919.
- **Crow Bar.** Full menu, easy atmosphere, with popular pix shown at 8 pm, Mon-Fri. 10 Breadalbane (behind Parkside Tavern). 923-6136.
- **18 East Hotel & Tavern.** Inexpensive home-cooked meals. Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.
- **Fare Exchange.** Small neighbourhood café. 4 Irwin Ave. 923-5924.
- **Fenton's.** The one place to go if you've only one place to go (and can afford it). Less expensive room downstairs. 2 Gloucester St. 961-8485.

Danceworks' The Modern Art Variety Show at the Rivoli March 7-9 touched on sexual politics with a guest appearance by Mary Brown of the Ontario Board of Censors (played by Marcia Cannon), and Peter McGehee of the Quinlan Sisters telling how he met his true gay love. The evening was held together by Tanya Mars as a very determined Queen Elizabeth I (right). In a full-length gold-and-black gown, she lifted weights, smoked cigarettes, breathed fire (really) and got the loudest applause of the evening with her disco dancing. Alan O'Connor □

- **Jennie's.** Chic restaurant. Live music Fri-Sun nites; Sunday brunch. 360 Queen St E (at Parliament). 861-1461.
- **Lipstick.** Daytime meals, late night snacks, and loud music. 4:30 pm-3 am (4 am weekends). 580 Parliament St. 922-6655.
- **Pimblett's.** Gaudy, friendly British pub. Import draught, desserts. 249 Gerrard St E. 929-9525.
- **Queen Mother Café.** New wave, artsy crowd, with imaginative eats. 206 Queen St W. 598-4719.
- **Raclette.** French cuisine and great by-the-glass wine list. 361 Queen St W. 593-0934.
- **Rivoli.** Exotic snacks with colourful crowd. 334 Queen St W. 596-1908.
- **Le Sélect Bistro.** Bistro lunches and late night dining. 328 Queen St W. 596-6405.
- **Together.** Continental menu, specials. Sunday: allyoucaneat/ \$6. 457 Church St. 923-3469.

BARS

- **The Albany Tavern.** 158 King St E. 861-1155. Dancing, patio.
- **The Barn.** 83 Granby St. 977-4702. Casual stand-up bar and disco. After-hours Fri and Sat till 4 am (\$2 cover).
- **Boots (at the Selby).** 592 Sherbourne St.
- 921-1035. Dance floor, lounge.
- **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.
- **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-3142. Raunchy video, dance floor.
- **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.
- **Les Cavaliers.** 418 Church St. 977-4702. Piano singalong bar, very chatty.
- **Chaps.** 9 Isabella St (at Yonge). 921-3012. Large upstairs disco with risqué video, downstairs bar.
- **Cornelius.** 579 Yonge St. 967-4666. Dance floor, dining area. Open 4 pm; \$1 a beer till 8 pm week-nights, great Friday after work.
- **Crow Bar.** 10 Breadalbane St (laneway behind Parkside Tavern). 923-6136. Fully licensed; video. Mon-Sat, 4 pm-3 am; Sun 4 pm-1 am.
- **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Fri and Sat to 4 am. Sun T-dances. Cover charge weekends. Dining lounge.
- **Oz.** 1 Isabella St. 961-0790. Large bar and disco, lotsa lesbians. Also after hours (\$3).
- **Parkside Tavern.** 530 Yonge St. 922-3844. Men's beverage room, side entrance. Closed Sun.
- **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.
- **St Charles Tavern.** 488 Yonge St. 925-5517.

Large beverage rooms.

- **Together.** 457 Church St. 923-3469. Lesbian bar, dining room.
- **The Tool Box.** Leather club bar with patio, meals. Club night Thurs. "Hot Stuff" leather shop downstairs, great deals. 18 Eastern Ave. 869-9294.

DISCOS

- **Chaps.** See Bars, above.
- **Charly's.** 488 Yonge St, upstairs. 925-5517. Bar/disco. Now mixed. Fri, 10-3; Sat: 10-?.
- **Club Manatee.** 11A St Joseph St. 922-1898. Male only, youngish crowd. Not licensed. Fri & Sat: 10 pm-6 am; Sun: 10:30 pm-3:30 am. Live shows Sat at 2 am, Sun at midnight.
- **Club Mystique.** 16 Phipps Ave (behind Sutton Place Hotel). 924-0244. "Largest dance floor in the city." Fri & Sat, midnight-dawn; Sun, 11 pm-5 am.
- **Oz.** See Bars, above.
- **Pan AM Dances.** Tues nights at the Rivoli, 334 Queen St W from 8 pm. New wave.
- **Stages.** 530 Yonge St. 928-0492. Fri-Sat 12 to 5 am, Sun 10:30 pm-4 am. \$6.
- **Twilight Zone.** 185 Richmond St W. 977-3347. New wave. Weekends. \$8.
- **Voodoo Club.** 9 St Joseph St (above Katrina's). 960-9335. New wave. Weekends. \$5.

BATHS

- **The Barracks.** 56 Widmer St. 593-0499. Leather/denim. 6 pm-10 am; 24 hours on weekends.
- **The Club.** 231 Mutual St. 977-4629. 24 hours.
- **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours

ACCOMMODATION

- **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities, parking, sundeck. One or two people. \$25.
- **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people. \$24, weekend rates.
- **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bar, dining room. 72 rooms. No housekeeping. 1-2 people with private bath. \$35, without \$27.

photo: Don MacMillan



CALENDAR
OF EVENTS IN
TORONTO
FROM SATURDAY
MARCH 17
TO
SUNDAY
APRIL 29

APRIL

SAT/MARCH 17

□ **Softball League Registration.** Sign up tonight with the Cabbagetown Group Softball League, at The Albany, 158 King St E. Season begins Apr 28. Info: 863-0438.

TUES/MARCH 20

□ **Pool Bar League Tournament.** A ten-week competition. Sign-up info at most bars.

WED/MARCH 21

□ **Cornelius AIDS Benefit.** Celebrate the first day of spring, with proceeds going to the AIDS Committee of Toronto. No cover. Cornelius, 579 Yonge St, from 9 pm.
□ **Lacey or Tropicsnows.** Previews begin for Sky Gilbert's new play. See *Stage*.
□ **Fifth of July.** See *Stage*.
□ **Out & Out Bicycling Meeting.** 519 Church St Community Centre, 7:30 pm. 927-0970.

FRI/MARCH 23

□ **"Science Fiction and Utopia: Images and Strategies for Social Change."** Lecture by Peter Fitting, 8 pm. Room 1013, Sir Sandford Fleming Bldg, 10 King's College Rd, U of T.
□ **Hunter Davis.** Womynly Way presents the blues singer at The Trojan Horse, 179 Danforth Ave, 8 pm. \$4.
□ **Lacey or Tropicsnows.** Opening night of Sky Gilbert's latest play. See *Stage*.
□ **Cat on a Hot Tin Roof.** See *Stage*.

SAT/MARCH 24

□ **"Flapper Fever."** All women are invited to a dance party hosted by the Lesbian Mothers Defence Fund, 9 pm-1 am at 519 Church St Community Centre. Tickets \$5 at Together, Glad Day Bookshop, Toronto Women's Bookstore, or \$6 at door. Info: 465-6822.
□ **Homo Hop.** Another popular dance hosted by Gays and Lesbians at U of T. Hobnobbing and hilarity, from 9 pm to 2 am, at The Buttery (Larkin Bldg), Devonshire Place, just south of Varsity Stadium. \$4.
□ **Jailbreak Party.** At Cornelius. See ad p 30.
□ **Downhill Skiing.** Out & Out, 927-0970.

SUN/MARCH 25

□ **Born in Flames.** A screening of the controversial feminist film sponsored by Gay Alliance at York. Free! Bethune College Junior Common Room. Info: 667-3957.
□ **Chutzpah Monthly Brunch.** The gay Jewish group invites one and all to join them at 1 pm at Charley's, 44 Eglinton Ave W.

MON/MARCH 26

□ **Defensercize!** 30 minutes of aerobics, 45 minutes of self-defence training, and 45 minutes of socializing, absolutely free. No experience needed and you can attend as many or as few classes as you like, every Monday at



Bart Monk: Show at Art Invesco on April 15

7:30 pm. Just show up at the 519 Church St Community Centre in running shoes and loose clothing (no jeans) and try not to eat within 45 minutes of the session. Hosted by the Toronto Gay Patrol. All sexes welcome!
□ **Seven From Berlin.** A follow-up to last year's ChromaZone exhibition. See *Art*.

WED/MARCH 28

□ **Women and Spirituality: An Inter-Faith Event for Women.** Hosted by Women of Faith. Brennan Hall, St Michael's College, U of T. 2-10 pm. \$12 (\$7 limited income). 364-3101.
□ **Ryerson Lesbians and Gay Men.** Meeting to informally discuss reviving a group. 6 pm, Room C, Oakham House (63 Gould St). See also Apr 12. Info: Jam Grygier, 596-1610.
□ **Whitewater Information and Film Night.** Info: Out & Out, 927-0970.

THURS/MARCH 29

□ **"Issues and Problems in Contemporary Gay Writing."** A session at the dual annual conventions of the American Cultural Association and the Popular Culture Association, at the Loews Westbury Hotel. (Don't worry about registering — security will be very lax. Just walk in and act as if you belong.) Papers will include "The Novels of James Baldwin: Struggles in Self-Acceptance," "Stereotyping in Contemporary Gay Literature," and "The Culture of Gay Writing: Reflections on the 1980s." Rm 211, 7:30 pm. See also March 31.

PHOTOGRAPHY AT
GALLERY 44 FROM APR 6

□ **Tennis Information Meeting.** 519 Church St Community Centre, 7:30 pm. Info: Out & Out, 927-0970.

FRI/MARCH 30

□ **GLAUT Coffee Night.** See *Fridays*. Cross Country Ski Hiking Weekend. Info: Out & Out, 927-0970.

SAT/MARCH 31

□ **"Women in Toronto's New Music Culture."** Lecture by Harris Taylor, at Westbury Hotel (see Mar 29). Kent Rm, 10:30 am.
□ **"Homosexuality and Media Watching."** Lectures at the Westbury Hotel (See March 29). Papers will include "The Influence of Soap Opera Viewing on College Student Perceptions of Deviant Behaviour" and "Some Lesbian Feminist Perspectives on Media." Rm 211, 7:30 pm.

SUN/APRIL 1

□ **The Hitching Post Opening.** The new leather and western bar, at 529 Yonge St, is scheduled to open its doors.
□ **Gay Fathers Brunch.** 1 pm. Info: Gay Fathers of Toronto, 364-4164.
□ **Lesbian Mothers Potluck Brunch.** Food and friendship. 1-4 pm. Info: 465-6822.
□ **Coalition for Gay Rights in Ontario Tea and Lottery Draw.** 519 Church St Community Centre. Info: 533-6824.
□ **Downhill Skiing.** "For those who just won't give up." Info: Out & Out, 927-0970.

TUES/APRIL 3

□ **Integrity (Gay Anglicans).** Discussion of I Corinthians 13. See *Tuesdays*.

WED/APRIL 4

□ **Women Behind Bars.** Tonight and tomorrow night, a benefit preview performance for the Gay Community Appeal of this camp parody of all those women's prison films of the '50s. See *Stage*.
□ **Aries Potluck Supper.** Non-Ariens welcome as well. Confirm attendance by April 2. Info: Out & Out, 927-0970.
□ **Lutherans Concerned.** Meeting at a member's home, 8 pm. Info: David or James, 463-7354.
□ **Lesbian Phone Line.** Prospective volunteers welcome. 348 College St, 3rd floor, 7:30 pm. Info: 960-3249 (Tues evenings).

THURS/APRIL 5

□ **Hookers on Davie.** World premiere of the documentary about prostitution, by the makers of *P4W*. See *Cinema*.
□ **"Changing Our Minds."** See *TV/Radio*.
□ **Women Behind Bars Benefit.** See Apr 4.

FRI/APRIL 6

□ **The Male Figure.** Photography exhibit. See *Art*.



left: photo by Jake Peters right: "George" by Peter Sraner



Documenting the night life: the new film by Holly Dale and Janis Cole (P4W) premiering April 5

SAT/APRIL 7

- **Printmakers Gallery.** Spring preview by gallery artists in this gay-run gallery. See *Art*.
- **Humber River Rat Races.** White-water canoe racing. Register before March 25th. Info: Out & Out, 927-0970.

SUN/APRIL 8

- **Holly Near in Concert.** See *Music*.
- **Toronto Zoo Walk.** Meet Out & Out at noon at the Kennedy Subway "kiss & ride". Wear sensible shoes; McFood available at zoo or bring your own lunch.
- **City Bicycle Outing.** Info: Out & Out, 927-0970.

TUES/APRIL 10

- **Gay Shorts Night.** See *Cinema*.
- **Women Behind Bars.** See *Stage*.
- **"The Final Gift: A Meditative Liturgy on the Passion of our Lord."** Evening with Integrity (Gay Anglicans). See *Tuesdays*.
- **Photography Workshop.** Register by April 9. Info: Out & Out, 927-0970.

WED/APRIL 11

- **Not-So Amazon Softball League.** Organizational meeting for an all-lesbian recreational league. 519 Church St Community Centre. Info: 967-7440 or 466-9341.
- **David Sereda in Concert.** See *Music*.

THURS/APRIL 12

- **Edible Weed Seminar.** "Learn about some common city plants that can be made into gourmet dishes." Refreshments will be served. Register by Apr 10. Out & Out, 927-0970.
- **Ryerson Lesbians and Gay Men.** Second meeting to discuss new group. See *March 29*.
- **TIDE Birthday Party.** See *Dance*.

SAT/APRIL 14

- **Sappho's Garden Party.** Another giant lesbian and gay dance organized by the Gay Community Dance Committee, with proceeds going to a wide variety of organizations. Two dance floors, one disco (with DJs Dave Nash and Greg Howlett), one rock/new wave/women's music (with DJs Barb Droese and Jilona Laney). Licensed. The Concert Hall, 888 Yong St, 9 pm-5 am. Tickets \$7 advance at Glad Day Bookshop, \$8 at door, or \$5 after 1:30 am.

- **City Bicycle Outing.** A smooth ride through the Don River ravine with Out & Out. Meet at 519 Church St Community Centre at 10 am sharp. Bring lunch.
- **Step in Style.** Spring fashion show at Crispins Restaurant. See ad p 4.

SUN/APRIL 15

- **Stuart Graham and Bart Monk Exhibition.** Opening reception 3-7 pm at Art Invesco. See *Art*.
- **Horseback Riding.** Perfect for beginners. Register by Apr 14. Out & Out, 927-0970.
- **Dundas Valley Hike.** Meet Out & Out at Old York Mills subway entrance, 10 am sharp. Bring lunch, footwear and raingear.

MON/APRIL 16

- **Right to Privacy General Meeting.** 519 Church St Community Centre, 8 pm.

Warriors: male bonding in three-piece suits, a recent dance piece seen at TIDE (see Dance)



TUES/APRIL 17

- **Passover Seder.** Organized by the gay Jewish group, Chutzpah. Info: 489-4662.
- **Holy Week Quiet Evening and Meditation.** With Integrity (gay Anglicans and their friends). Begins with potluck supper at 6:30 pm. See *Tuesdays*.

THURS/APRIL 19

- **"Pop Culture, Avant-Garde and the Politics of Sex."** Sue Golding, writer for *The Body Politic* and *Fireweed*, and PhD candidate in political science at U of T, speaks at 8 pm in the Rhodes Room, Trinity College. Hosted by the Lesbian and Gay Academic Society. Info: Conrad at 921-5317 or Alexandra at 924-6474.
- **Toronto Motorcycle Riders.** Bar night at the Tool Box, 18 Eastern Ave, with all tips and bar profits donated to the AIDS Committee of Toronto.

TUES/APRIL 24

- **Easter Eucharist and Celebration.** With Integrity (Gay Anglicans). See *Tuesdays*.
- **Alwin Nicolais.** See *Dance*.

WED/APRIL 25

- **Shopping For a Bike?** Bike workshop. Register by Apr 24. Out & Out, 927-0970.

THURS/APRIL 26

- **Spring Pub Night.** Out & Out's annual get-together and open house. The Albany, 158 King St E.
- **US Out of Central America Rally.** Huge rally with top-line speakers, organized by (among others) the Committee of Solidarity with the People of El Salvador. Convocation Hall. Info: COSPES, 533-8545.

SAT/APRIL 28

- **Gay Labour Days.** A full week of lesbians and gay men working for you and donating their fees to the Gay Community Appeal. Participation in this project has blossomed from a lawyer and a dentist last year to include piano tuners, portrait photographers, gardening crews, and many, many more (see inside front cover). Make it worth their while. If you need these services, or wish to donate your own skills, call 869-3036. Through May 6.
- **Bike Repair Workshop.** Register by Apr 27. Info: Out & Out, 927-0970.

SUN/APRIL 29

- **Chutzpah Monthly Brunch.** 1 pm at the Chinese Palace Restaurant, 150 Dundas St W. Info: 489-4662.
- **Bicycle Day Trip.** Meet Out & Out at 519 Church St Community Centre at 10 am sharp. Bring lunch.
- **Credit River Hike.** Out & Out, 927-0970.

MONDAYS

- **Defensercise.** 519 Church St, 7:30 pm.
- **The Women's Group.** Collectively-run support and consciousness-raising group for lesbians. 519 Church St, 8 pm. Contact Raechel (926-0527).
- **Overeaters Anonymous.** For gay men and lesbians. 519 Church St Community Centre, 7:30 pm.

TUESDAYS

- **Gay Youth of Toronto.** 7:30 pm. Info: 533-2867 (Mon, Wed, Fri from 7-10 pm).
- **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm. 593-6217.
- **Women's Studies Student Union Open House.** Noon to 2 pm (bring your own lunch). Room 51B, New College (NE corner in the basement), U of T.

WEDNESDAYS

- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St. Wheelchair accessible. 7:30 pm.
- **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

THURSDAYS

- **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 54 Wolseley St, second floor. Info: 364-2759.
- **Married Lesbians.** Support discussion group sponsored by Spouses of Gays. 1:30 pm, 206 St Clair Ave W. 967-0597.
- **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.
- **Gay Alliance at York.** Meeting at 7 pm. For room location, check *Excalibur*.

WEEKENDS

FRIDAYS

- **Gays and Lesbians at U of T.** 8 pm, International Student Centre, 33 St George St. Check 923-GAYS for weekly topic. All welcome.

SUNDAYS

- **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 4 pm. Wheelchair-accessible. 960-3997.
- **Metropolitan Community Church.** Worship at 11 am and 7:30 pm; singspiration 15 minutes before each service. Sunday school provided for 11 am service. Wheelchair accessible; services on first Sun of each month signed for the deaf. 730 Bathurst.
- **Christos Metropolitan Community Church.** Worship service at 7 pm, St Luke's United Church (Sherbourne & Carlton, in chapel off Carlton) with fellowship hour. 489-4293 (days) or 248-1733 (evenings).
- **Alcoholics Anonymous.** Gay and lesbian group, open to all. 3 pm. 730 Bathurst St (MCC).

PHONELINES

- **Alcoholics Anonymous** 964-3962
- Lesbian and gay groups.
- **Gaycare Toronto** 243-5494
- Seven days a week, 7-11 pm.
- **Lesbian Phonenumber** 960-3249
- Tues 7:30-10:30 pm.
- **Gay Community Calendar** 923-GAYS
- **Gay Courtwatch** 961-8046
- **Gay Fathers of Toronto** 364-4164
- Mon-Fri, 7-10 pm.
- **Gay Youth of Toronto** 533-2867
- Mon, Wed, Fri, 7-10 pm.
- **Spouses of Gays** 967-0597
- Wed and Thurs 6:30-8:30 pm.
- **Toronto Area Gays (TAG)** 964-6600
- Mon-Sat 7-10:30 pm.
- Counselling, info.
- **Bisexuals International** (215) 425-3894
- (Philadelphia).
- **CIRPA** 960-6318
- Citizens' Independent Review of Police
- Activities 24-hour confidential hotline. Trouble with the police? Call us first!

SEND ALL INFO TO: OUT IN THE CITY / TBP / BOX 7289 STN A TORONTO M5W 1X9 • DEADLINE FOR THE MAY ISSUE: THURSDAY APR 12 1984

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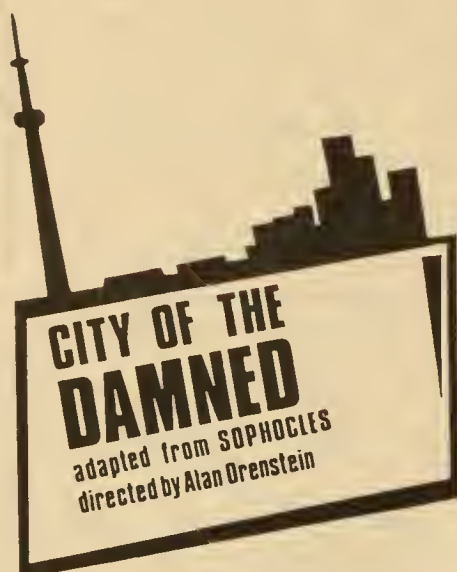
inches*
*23 centimetresBlack walls and pin spots
are great — but if you want to see
what's doing, and who's doing it,
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APRIL 7 TO 28
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TORONTO 923-5513MAGIC CIRCUS
THEATRE
PRESENTSCITY OF THE
DAMNED
adapted from SOPHOCLES
directed by Alan DrensteinThree generations
of incest, murder and rebellion
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MARCH 16 - APRIL 8 - Tues. - Sat. 8:00, Sun. 2:30
tickets \$8 (\$5 students and seniors) 927-9539
TORONTOYOU
are cordially invited to a

"Jailbreak Party"

at
Club Mystique
for
Women Behind Bars

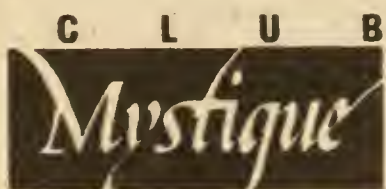
- Gala costume party — come dressed as 'prisoners,' 'gangsters,' 'jail guards,' or 'cops.'
- Special prizes for the first hundred guests.
- Best costume prize: 2 tickets for *Women Behind Bars* (The penal comedy of the year!) and 2 'prison meals.'
- Sneak previews of *Women Behind Bars*, featuring TV star Roz Kelly (Pinky Tuscadero of ABC-TV's *Happy Days*).

March 24 11 pm

RSVP: 924-0244

Tickets: \$8

(Includes special 'prison buffet' and refreshments.)

16 Phipps Street
Toronto Canada M4Y 1J5
(416) 924-0244

ON THE TOWN

The *Hitching Post*, a new leather and western bar, will open April 1 at 529 Yonge St, where Derringers used to be. Wayne Daniuk, ex-Outpost, and Peter Sutton, ex-Cornelius are involved (in the business)... The *Toronto Women's Bookstore* is preparing a grand re-opening, open house and tenth anniversary celebration May 4 and 5 at their new location... The *Barn* is now open till 4 am Friday and Saturday nights (\$2 cover after 1 am), with upbeat music by Ted Bates on a long-awaited new system.... *Toronto Women's Housing Co-op* is getting organized. Info: 921-4755.... A new Ryerson lesbian and gay group is forming. See March 29. John Allec □

WOLF DREAMS

Take some Alberta playwrights, ask them to produce a work about their roots, and what they'll come up with is a play about a broken-down threshing machine or the tensions between farmer and his milk cows.

Not Brad Fraser. The 24-year-old Edmontonian writes from a different source and about different dramatic situations. His plays are concerned with people in their teens and twenties, and many of them deal at some level with gay relations. Yet it's important for Fraser that he not define himself as a gay playwright, but rather as a playwright who happens to be gay.

He's been in professional theatre for six years, though his works go back earlier than that. Fraser wrote his first play, a piece about a retarded boy and an older man, when he was 16. "It was *Zoo Story*-ish, though the characters were radically different. It was called *Two Pariah at a Bus Stop in a Large City Late at Night*." He laughs. "The title was almost longer than the play."

But it was successful enough to win him an Alberta playwrighting competition and a chance to go to Banff. His next play, a full-length work called *With Love from Your Son*, won him the same two prizes. "The script was a midwest morality play, the sort of thing I'd been seeing, about a young man and his dying father. The son hustles in the city to make enough money to return to the farm."

Fraser spent the next year or so working in theatre design, publicity and acting — including a nude appearance in George Walker's *Zastrozzi*, a leather-and-swordplay fable. Edmonton's Walderdale Theatre, a non-professional house, lured him back to writing. The result was *Mutants*, about a group of kids in a correctional institute who escape and take the institute's head as hostage to protest sexual harassment by the guards. Despite protests from some of the theatre's board, "who wanted to put on Neil Simon and more Neil Simon," the play went on and pulled in a new theatre audience.

It also started Fraser's career outside of Edmonton. Layne Coleman, then of Saskatoon's 25th Street Theatre, contacted Fraser for a new script. He produced *Wolfboy*. "It was a professional baptism by fire; I had to put together that original three-hour play in three-and-a-half weeks." Productions in Edmonton and Vancouver followed, and Toronto's Theatre Passe Muraille is now mounting a revised version of the play.

Fraser has already written a play for Passe Muraille, where he is currently playwright-in-residence. Two years ago

he scripted and directed *Rude Noises (for a Blank Generation)*, which recounts a boy's search for his sister through Toronto's underground. The central character's best friend becomes a hustler to support him, gets into a relationship with another hustler, and ends up committing suicide.

The character's death occurs because he can't cope with the world, not because he's gay. "Still, looking back," muses Fraser, "what I was doing was the ritualistic killing of the faggot, which has happened all through literature. That's why I rewrote the third act of *Wolfboy*."

Wolfboy is the story of the growing relationship between two young men in a mental hospital. David, the title figure, believes that he has "the powers of the wolf" and tries to convince Bernie, a jock who has twice tried to commit suicide, to seek them as well. Those powers are heightened senses, magnified strength and uncanny mental perceptions. As the play proceeds, the relationship and the actual transference of the powers takes on a sensuality that leads to a bizarre consummation of the relationship. Undertones of S&M, bondage and violence suggest the climax of the work.

"The play is a metaphor for how constructive and destructive relationships between two men can be. Whether the people involved are gay or straight, society has structures that make real relationships difficult. The wolf becomes a symbol for the complete man, who can have an honest relationship. One character is incapable of handling the relationship, and it comes down to a confrontation of survival."

Wolfboy is an important play for Fraser, one in which he makes a personal and an artistic statement. He's serious about his art, intent on being clear about his aesthetic.

"The gay person in literature is always comic, stereotyped, or a sentimental figure who dies. From Romeo and Mercutio to the works of Kirkwood and the relationship between Kerouac and Cassidy in this century, the possibility of a male/male relationship has been sub-

Spetters, a film by Paul (The Fourth Man) Verhoeven recounts the story of three motor-bike-loving teenagers coming of age in contemporary Holland. There are many melodramatic and sometimes bathetic moments — one of the boys realizes he's gay, for instance, after being gang-raped by several men (he liked it, you see). The female characters are all portrayed either as sexy schemers or religious bigots. Despite these drawbacks, *Spetters* ("Hot Shots") deserves to be seen, if only to see how totally screwed up some filmmakers are. Starring Renée Soutendijk and Rutger Hauer, at the Carlton Cineplex. Stephen Stuckey □





Playwright Brad Fraser: "objective romance".

verted; death, not sex, becomes the ultimate consummation.

"I was following those conventions in my earlier works, but I became uncomfortable with myself and began questioning those conventions. I want to take romance out of a male/male relationship and make it objective. The trouble is that gay characters are seen as different from heterosexual characters, by both gay and straight artists. That's bullshit — a person's sexuality is important, but no more so for gay characters than for straight ones."

Fraser sees himself as part of a new wave of writers whose interest is in the human rather than the sexual. "My work isn't predominantly about gay people but about people generally. No one is different from another in emotions, desires, or feelings."

He doesn't think that he writes from a gay aesthetic, nor does he think that he has to. "Being gay hasn't affected my writing any more than my being male, brunet, and six feet tall has. Sexuality has never been an issue for me. I'm accepted by people as me, not because of a label I have. Anyway, the world doesn't need another sensitive-coming-out-of-the-closet play; people can see that sort of thing on TV."

In a similar way, he doesn't feel that there is a need for a gay theatre, no more than there is for a Portuguese or a Black theatre. Theatre should appeal on a universal level, he says, not to a single group. That's not to say that there shouldn't be plays about gays and lesbians, but these shouldn't be aimed at a specific audience. In fact, he's now working on a script about gay men in bars. "The signs and rituals might be different, but the needs and emotions of these men in a gay bar are the same as for men in a straight bar."

Fraser's humanistic attitude includes the idea that gay artists must speak out. "It's not a matter of flaunting it, but saying 'This is me, and me as I am is good enough and as good as anyone else.' There are gay men going through rough times, and to see peers who are successful both professionally and personally will make life easier for them."

Jon Kaplan □

Wolfboy plays March 29th through April 22 at Theatre Passe Muraille, 16 Ryerson Avenue (363-2416). Tues-Sat, 8:30 pm; Sun, 2:30 pm. Prices are \$7 Tues-Thur, \$9 Fri-Sat, pay what you can Sun.

NAUGHTY BITS

Fortier Danse Creation. Winchester Street Theatre, Feb 22-29.

To say that Paul-André Fortier is obsessed with sex would be an understatement. The moving force behind the work of this "bad boy" seems to be everything that was not allowed to him as a child. By using the audience as witnesses for his therapeutic diversions, he forces upon us an unfair bargain. Not only are we left out of the game, as indifferent voyeurs, but we are expected to pay a price additional to the ticket's — beholding his exhibitionism as Art.

In *It Never Bleeds* there are men and there are women. Now, the women want it very, very badly. They smile coquettishly towards the audience, titillating the men. After achieving tiny, cute orgasms they discard the men, to giggle among themselves. The men get angry. They return with torsos bare and try to stick chairs into the women's vaginas. The women giggle some more. Dig? Which reminds me that sticking things into female bodies seems to be a fixation of Paul-André's work. In last year's *Not Guilty*, he had a woman give birth to a huge stone, then en-womb it again.

Fortier assaults our senses as well as his women, since his treatment of these acts is, somehow, fashionably chic. Choreographically, he does not create a new movement vocabulary; the dramatic crudeness is charmingly interlaced with tiny ballet steps and modern-technique falls to the floor. One cannot deny Fortier an incredible talent and creativity; this is the reason why he is regarded as an "innovatively interesting" figure. I do accept that he believes in what he's doing, but should we? I would challenge audiences, used to applauding automatically, to question the extent of his artistic license they will tolerate.

Ron Ben-Israel □

COMMUNITY

□ **Toronto Gay Community Council.** 105 Carlton St, 4th floor, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

SOCIAL & POLITICAL ACTION

□ **AIDS Committee of Toronto.** See Health, below.

□ **Beaches Area Gays.** Meets Thurs nights, after 9 pm, at Continental Flair Lounge (in the Beach Mall), 1971 Queen St E (at Waverley).

□ **Bridges.** 5-592 Church St, M4Y 2E5. Michael Riordon (922-0735). Group connecting lesbian, gay and third world liberation struggles.

□ **Chutzpah.** 730 Bathurst St, M5S 2R4 489-4662. Group for Jewish gay men and lesbians and friends.

□ **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4

□ **Committee to Defend John Damién.** 1508-914 Yonge St, M4W 3C8 925-6729

□ **Foolscap (Oral History Project).** Conducting interviews with gay people. John Grube, 961-8947

□ **Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto.** 519 Church St Community Centre, M4Y 2C9.

□ **Gay Alliance at York.** c/o CYSF, 105 Central Sq, York University 4700 Keele St, Downsview, ON M3J 1P3 667-2515

□ **Gay Asians Toronto.** Box 752, Stn F, M4Y 2N6. Info: Alan at Glad Day Bookshop, 961-4161

□ **Gay Association of Maritimers in Toronto.** 730 Bathurst St, M5S 2R4. Support group for Maritimers moving to Toronto

□ **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2 869-3036. Fund-raising for gay and lesbian community projects

□ **Gay Community Dance Committee (GCOC).** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances

□ **Gay Courtwatch.** Room 337, Old City Hall (Queen and Bay) 961-8046

□ **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 364-4164, weeknights

□ **Gay Liberation Against the Right Everywhere (GLARE)** Box 793, Stn Q, M4T 2N7

□ **Gay SIG.** Drawer C622, c/o The Body Politic, Box 7269, Stn A, M5W 1X9. Group of gay members of MENSA in Canada

□ **Gay Self-Defence Group.** Box 793, Stn Q, M4T 2N7 423-4803. Organizes courses in self-defence in and outside of Toronto

□ **Gay Youth of Toronto.** 730 Bathurst St, M5S 2R4 533-2867. Phone counselling: Mon, Wed, Fri, 7 pm-10 pm

□ **Gays and Lesbians at U of T.** c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1 966-3921

SPRING TIME...



Out & Out

FOR INFORMATION CALL (416) 921-0970

Like to bowl? Live in the Kingston area?



A gay ten-pin bowling league is forming in the Kingston, Ontario area. Now's your chance to get in at the beginning.

Women and men interested in joining should drop a line to:

Toronto Historical Bowling Society
2 Bloor St West - Suite 100
Toronto, Ontario
M4W 3E2

Come to lunch, dinner
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Lunch: Mon-Fri, 12-2:30 pm. Dinner: Mon-Thu, 6-9:30 pm, Fri & Sat, 6-11 pm. Sunday Brunch: 12-4 pm. Our new Spring/Summer menu will be out soon.

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DINNER DAILY FROM FIVE-THIRTY

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- **GEM Gay Community Outreach.** Box 62, Brampton, ON L6V 2K7 Peel Region (Brampton-Mississauga) group for gays and lesbians Gayline West. 453-4426
- **GLAD (Gay/Lesbian Action for Disarmament).** Box 5794, Stn A, M5W 1P2 921-1938
- **Glad Day Defence Fund.** 648A Yonge St, M4Y 2A6 961-4161
- **International Gay Association (Toronto).** c/o Gay Community Council
- **Lesbian and Gay Academic Society.** c/o SAC, 12 Hart House Circle, U of T, M5S 1A1 921-5317 (Conrad) or 924-6474 (Alexandra)
- **Lesbian and Gay History Group of Toronto.** Box 639, Stn A, M5W 1G2 961-7338
- **Lesbian and Gay Pride Day Committee.** Box 793, Stn Q, M4T 2N7 Organizes end of June celebration
- **Lesbian Incest Survivors Support Group.** Info 964-7477 (Rape Crisis Centre)
- **Lesbian Mothers' Defence Fund.** Box 38, Stn E, M6H 4E1 465-6822
- **Lesbian Speakers Bureau.** Box 6597, Stn A, M5W 1X4 Info Michelle at 789-4541 or Debbie at 964-7477 Speakers for myth-shattering seminars and workshops about lesbians
- **Lesbians Against the Right.** Box 6579, Stn A, M5W 1X4 Lesbian-feminist political action group
- **Metamorphosis.** Box 5963, Stn A, M5W 1P4 Transsexual counselling and services
- **New Democratic Party Gay and Lesbian Caucus.** Box 792, Stn F, M4Y 2N7 964-1049
- **New Dimensions.** Social group for women, meets approximately every third week Info: Gayle 683-8691
- **The New Voice.** c/o 519 Church St, M4Y 2C9 Lesbian/gay choir
- **Osgoode Gay/Lesbian Caucus.** York University 4700 Keele St, Downsview M3J 2R5 532-2443 (Peter) or 463-4721 (Shelley)
- **Parents and Friends of Lesbians and Gays Toronto.** 52 Roxaline St, Weston ON M9T 2Y9 Info: Pauline Martin at 244-2105
- **Parents of Gays Mississauga.** c/o Anne Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5 820-5130
- **Right to Privacy Committee (RTPC).** 730 Bathurst St, M5S 2R4 Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC Info 961-8046 or 368-4392
- **Spouses of Gays.** c/o Caryn Miller, 260 Carlton St, M5A 2L3 Phone: 967-0597 Wed Thurs 6:30-8:30 pm
- **Toronto Gay Patrol.** Self-governing group of lesbians and gay men patrolling downtown core of city c/o 29 Grenville St Apt 2 M4Y 1A1 Info: Gary Akenhead 921-7839
- **Toronto Rainbow Alliance of the Deaf.** Box 671, Stn F, M4Y 2N6
- **WHY? (We Help You).** Non-profit para-professional support group for transsexuals 26-325 Jarvis St, M5B 2C2 967-3405
- **Alcoholics Anonymous.** Lesbian/gay fellowships 964-3962

HEALTH & SOCIAL SERVICES

- **AIDS Committee of Toronto.** Box 55, Stn F, M4Y 2L4 926-1626 (Mon-Fri 9 am-5 pm) Educates public about the syndrome, especially AIDS-affected communities, and provides support services to people with AIDS

- **Gaycare Toronto.** c/o Christos MCC, Box 1193, Stn F, M4Y 2T8, 243-5494, 7-11 pm seven days a week Free face-to-face drop-in counselling service in the downtown area Group sessions
- **Gay Counselling Centre of Toronto.** 105 Carlton St, 4th floor, M5B 1M2 977-2153 Tues, Wed, Thurs, 6:30-9:30 pm Professional counselling for lesbians and gay men Call for appt or drop in
- **Gay Fathers of Toronto.** Phone: 364-4164, 7-10 pm, Mon-Fri
- **Gay Men's Discussion Groups.** Sponsored by U of T Sex Ed Centre 978-3977
- **Hassle-Free Clinic — Men.** 556 Church St, 2nd floor, M4Y 2E3 922-0603 VD info, testing and treatment Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm, Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's
- **Lesbian PhoneLine.** Box 70, Stn F, M4Y 2L4 960-3249 Tues 7:30-10:30 pm Recorded message other times Speakers available
- **Sex Ed Centre.** c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3 Devonshire and Bloor Sts, behind Admissions Bldg 978-3977 Sex counselling for U of T campus Gay counsellors every Tues, 10 am-9 pm
- **Toronto Area Gays.** Box 6706, Stn A, M5W 1X5 964-6600 Free peer counselling and info for lesbians and gay men Mon-Sat 7 pm-10:30 pm
- **Tri-Aid Charitable Foundation.** 8 Irwin Ave, M4Y 1K9 Gay youth, streetwork, parkwatch, public education, agency consultations

SPORTS

- **Cabbagetown Group Softball League.** Box 1113, Stn F, M4Y 2T8
- **Judy Garland Memorial Bowling League.** Info: bulletin boards in bars, or write c/o TSA Sept-May season, also summer league
- **Not-so Amazon Softball League.** All-lesbian recreation league forming this spring Info: 967-7440 or 466-9341
- **Out and Out Club.** Box 331, Stn F, M4Y 2L7 927-0970 Outdoor activities for gay people Include phone number
- **Pool Bar League.** Info at most bars, or write c/o TSA
- **Riverdale Curling League.** Write c/o TSA
- **Riverdale Volleyball League.** Sept-April season Info at Crow Bar, Buddy's and Albany Tavern, or write c/o TSA (below)
- **Rotators Curling League.** Write c/o TSA
- **Salukis.** All-lesbian softball team, Box 6597, Stn A, M5W 1X4 964-7477
- **Toronto Historical Bowling Society.** Write 100-2 Bloor St W, M4W 3E2, or check bulletin boards in bars Also summer league
- **Toronto Sports Alliance (TSA).** Box 1113, Stn F, M4Y 2T8
- **Womyn Out Doors (WOODS).** Women-identified women sharing outdoor skills and experiences Outings, workshops and trips Box 462, Stn P, M5S 2S9

PROFESSIONAL

- **Gays in Health Care.** Box 7086, Stn A, M5W 1X7 920-1882 Gay men and lesbians working and training in health-care delivery and research
- **Toronto Lambda Business Council.** Box 513, Adelaide St Stn, M5C 2J6 Non-profit guild with over 70 members publishes directory twice a year

RELIGIOUS

- **Christos Metropolitan Community Church.** Box 1193, Stn F, M4Y 2T8 968-7423 Christian church with special outreach to gay community, working in association with Gaycare Toronto
- **Chutzpah.** See Social/political action listings
- **Dignity/Toronto.** Box 249, Stn E, M6H 4E2 960-3997 Group for gay and lesbian Catholics and friends
- **Integrity/Toronto.** Box 873, Stn F, M4Y 2N9 Pastoral ministry for gay and lesbian Anglicans and friends, 593-6217 Chaplains available for pastoral counselling through this number
- **Lutherans Concerned.** c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1 463-7354 (David or James). Support and fellowship for gay and lesbian Lutherans and their friends
- **Metropolitan Community Church.** 730 Bathurst St, M5S 2R4 536-2848 Christian church with special ministry to gay community
- **The Sacred Triangle.** 72 Ivy Ave, M4L 2H7 463-9688 Lesbian and gay occultists and spiritualists
- **Seventh-Day Adventists Kinship International.** For past and present gay and lesbian Adventists c/o Jeremy Young, Box 408, Stn C, M6J 3P5
- **Spirit.** 730 Bathurst St, M5S 2R4 248-1733 or 482-1817 Support group for gay and lesbian Salvationists and friends
- **Toronto Organization of United Church Homosexuals.** Box 626, Stn Q, M4T 1L0

NUN OF THE ABOVE

- **The Sisters of Perpetual Indulgence.** Drawer OPI, c/o Box 7289, Stn A, M5W 1X9

PUBLICATIONS & INFORMATION

- **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4 924-4523
- **The Body Politic.** Box 7289, Stn A, M5W 1X9 364-6320 National lesbian and gay monthly
- **Canadian Gay Archives.** Box 639, Stn A, M5W 1G2 364-2759
- **Gay Community Calendar.** Call 923-GAYS Box 8, Adelaide St Stn, M5C 2H8 24 hour recorded message of weekly events To get info listed call 656-0372 between 7-10 pm Mondays
- **Gayline West.** 453-GGCO Community info for Mississauga and parts west of Metro
- **Glad Day Bookshop.** 648A Yonge St, 2nd floor, M5Y 2A6 961-4161 Mon 10-8, Tue-Wed 10-6, Thurs-Fri 10-9, Sat 10-6
- **Grapevine.** Box 38, Stn E, M6H 4E1 Lesbian Mothers' Defence Fund newsletter 2-3 issues/year
- **Lesbian Archives.** Box 928, Stn O, M4T 2P1
- **Lesbian/Lesbienne.** National newsletter 367-0589 (Kerry)
- **Metamorphosis.** Box 5963, Stn A, M5W 1P4 Newsletter for transsexuals
- **Pink Ink.** Box 287, Stn H, M4C 5J2 423-4803 National lesbian and gay monthly
- **Sound Women.** c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7 Ryerson women's radio show collective Lesbian and feminist music, interviews and announcements Sundays at noon CKLN-FM 88.1 To place announcements call 598-9838
- **Toronto Women's Bookstore.** Temporary location 201-296 Brunswick Ave (at Bloor), M5S 2M7 922-8744

- **The Web.** 821-1416 Free monthly newsletter of women's events Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC

WOMEN'S RESOURCES

The following is a select list of women's services in Toronto of particular interest to lesbians.

- **Broadside.** Box 494, Stn P, M5S 2T1 598-3513 Monthly feminist newspaper Substantial contributions by lesbians
- **Constance Hamilton Housing Co-op.** For women only 523 Melita Cres, M6G 3X9 532-8860
- **Fireweed.** Box 279, Stn B, M5T 2W2 977-8681 Feminist quarterly of politics and the arts
- **Hassle-Free Clinic — Women.** 556 Church St, second floor, M4Y 2E3 922-0566 Free medical clinic Birth control and gynecological info VD and pregnancy testing, abortion counselling and referrals Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-9 pm Call ahead
- **International Women's Day Committee.** Box 70, Stn F, M4Y 2L4 789-4541 Independent socialist feminist organization
- **Jessie's Centre for Teenage Women.** 154 Bathurst St, M5V 2R3 365-1888 Multi-service agency Lesbian-positive
- **Macphail House.** 389 Church St, M5B 2A1 977-1037 Long-term YWCA residence for women 16-25 Shared co-op apartments
- **Nellie's Hostel for Women.** 275A Broadview Ave, M4M 2G8 461-1084 Temporary hostel for women 16 and over, including mothers with children
- **Stop 86.** 86 Madison Ave, M5R 2S4 922-3271 Crisis housing and social service centre for women under 25
- **Times Change Women's Employment Centre.** 22 Davisville Ave, M4S 1E8 487-2807 9-5 Mon-Thurs, 9-2 Fri Employment counselling, job search and career planning workshops
- **Toronto Addicted Women's Self-Help Network.** Suite 202, Box 2213, Stn P, M5S 2T2 Phone: 961-7319 Self-help group for women addicted to alcohol and other drugs Weekly meetings
- **Toronto Area Caucus of Women and the Law.** Box 231, Stn B, M5T 2T2
- **Toronto Rape Crisis Centre.** Box 6597, Stn A, M5W 1X4 Crisis line: 964-8080 Business line: 964-7477 Info, self-defence courses
- **Toronto Women's Housing Co-op.** Coming soon Info: 921-4755
- **U of T Women's Newsmagazine.** For feminists on and off campus 44 St George St, 2nd flr, M5S 2E4 Info: Brenda 534-4021
- **Women in Trades.** c/o Times Change, 22 Davisville St, M4S 1E8 534-1161
- **Women's Counselling, Referral and Education Centre.** 348 College St, M5T 1S4 924-0766 Therapy, counselling, info
- **Women's Independent Thoughtz (WITZ).** Group for exchange of ideas and creative endeavours 768-9496 or 536-3162
- **Women's Media Alliance.** c/o 940 Queen St E, M4M 1J7 Phyllis Waugh, 466-8840
- **Women's Resource Centre.** OISE, 252 Bloor St W, M5S 1V6 923-6641, Ext 244 Books, periodicals, audio & video tapes
- **Womensports.** Women's sports store 561 Mt Pleasant Rd (s of Eglinton), 481-2531
- **Womynly Way Productions.** 427 Bloor St W, M5S 1X7 925-6568 Company bringing concerts, dance and theatrical performances to the city

“You’ve got a nice body...”



“Most white gay men I meet don’t like to consider themselves bigots. Racists are ugly, narrow-minded, unsophisticated. We’re all against that. Yet seeing racism as a matter of ugly personal attitudes tends to obscure the fact that race *does* intervene in our community, our lives and our most intimate relationships.”

Tim McCaskell looks at why racism is a gay issue

...for an Oriental”



I was at the Romans Sauna, on one of those nights when everybody seems to be walking around forever. We were all white, as I remember, except for this one black guy. The two of us had passed in the halls two or three times, but neither of us had expressed any interest in the other. There was no chemistry.

I was back in my room some time later when another black guy cruised me and came in. We had a great time and afterwards walked to the showers together, happening to pass the first guy in the hall. He gave us both the once-over.

My friend left but I stayed to cruise, and the next thing I knew the first guy was following me around and coming on hot and heavy. “What’s going on here?” I thought. “Is he coming on to me now because he saw me with somebody else who was black? Maybe he’s not scoring and figures it’s because he’s black; is he trying me now knowing that I’m not going to reject him because of his colour? He wasn’t interested before, nor am I now. If I have sex with him now he’ll think it’s just because he’s black. Would it be?”

I went to my room and closed the door. Baths aren’t supposed to be this complicated.

A few months ago at a party of movement faggots and dykes someone introduced me to a man who mentioned in the course of the conversation that he was moving to the States.

“Why?” I asked.

“I can’t take this city anymore,” he said. “Things are too heavy. I don’t feel like I’m at home or comfortable here anymore.”

Assuming he was talking about police harassment of gay people, I asked where he was going. “To San Francisco?”

“Santa Barbara,” he said.

I was confused. “Things can’t be all that much better for gay people in Santa Barbara,” I said.

“It’s not being gay,” he replied. “It’s this city. When you get on a bus or streetcar you’re surrounded by foreigners, people from all over the place, babbling away in all sorts of strange languages, and every colour of the rainbow. They’re taking over. I don’t belong here anymore.”

I remember a straight man telling me that gay people were taking over the city because when you walked down Church Street between Wellesley and College on a weekend night, you were liable to see people who were obviously gay. I told him he was suffering from an overdose of Toronto *Sun*. It seems equally clear that my acquaintance at the party, white, middle-class, English-speaking, as economically secure as anyone these days, is also paranoid. If this was how he related to people of colour or non-English-speaking people on a bus, how would he relate to them in a bar or a bath?

To many white Canadians who tend to pride themselves on their liberalism, the question of racism conjures up images of victims and bigots. Most white gay men I meet don’t like to consider themselves bigots. Racists are ugly, narrow-minded, unsophisticated. We’re all against that. Yet seeing racism as a matter of ugly personal attitudes tends to obscure the extent to which race *does* intervene in our community, our lives and our most intimate relationships.

Modern racism emerged with the conquest of most of the globe by European powers after the Renaissance. Europeans learned to view the rest of the world’s peoples with the disdain reserved for humiliated subjects and slaves. Conquest and domination nourished the mythology of the racial superiority of white people, which expressed

and justified itself in much of our religion, philosophy and even science.

The biases we face as gay people have been nourished by similar myths, and justified in many of the same ways. Much of the groundwork for our society’s widely-held homophobic attitudes was laid by “science” at the turn-of-the-century. The popular “Ought To Know” sexology series published between 1900 and 1915 — *What A Young Boy Ought To Know, What A Young Man Ought To Know, What A Young Wife Ought To Know*, etc — outsold all other books of their kind and railed against “the solitary vice, self-pollution, self-abuse, onanism or masturbation” and all kinds of “sexual excess.”

The central thesis of such books was that “life fluids,” if they were not wasted by “excess,” would be “reabsorbed into the system and become the vitalizing and strength-giving source of added physical and intellectual power.” Intellectual activity suffered most when vital force was expended in sexual activity. Boys who had too much sex would become feeble-minded.

According to a study by Michael Bliss, the books went on to explain “that negroes, who were obviously short on mental ability, must have enlarged sexual inclinations by way of explanation, or compensation.” The white races had learned to control their sexual drives and were therefore smarter and more creative.

Such theories experienced their highest flowering in the eugenic science in Nazi Germany, which condemned gay people and members of the “inferior races” to the ovens of the concentration camps. While the eugenicists never achieved the same political impact in Canada, their genetic theories were widely accepted as scientific fact, taught in universities, and have had a lasting impact on popular mythology of sex and race.

In Canada the devastation of the native peoples, the refusal to accept Jewish refugees from Nazi Germany and the incarceration of thousands of Japanese Canadians in concentration camps during the war reflected the widespread racist assumptions that informed government policy. Canada was a “white” country, and admittedly racist immigration laws restricting most non-European immigration were not repealed until the economic boom of the Sixties produced a labour shortage that Europe could not meet. And when the boom was over, official papers and an obliging media flooded the public with stories of alien hordes overrunning the country, stealing jobs, committing crimes... hordes which, contrary to immigration statistics, were almost always portrayed as non-white.

This history has led to real differences in employment, education, standard of living and even life expectancy among different groups of Canadians. All of this is not a matter of producing a catalogue of injustices, but of recognizing how our lives and the attitudes we hold about each other have been shaped by our race. The myths and attitudes of “white Canada” still resonate through our society.

A few years ago a member of Gay Asians of Toronto decided to go to his first meeting of Gays and Lesbians at the University of Toronto. When he entered the room at the International Student Centre, he was told by the smiling person who greeted him, “This is a gay meeting. The Chinese Students Association is upstairs.”

I am a second-generation Canadian. My grandfather emigrated from Ireland around the turn of the century. In all my years of tricking around the ghetto, nobody has ever asked me where I was from.

My friend Paul is also a second-generation Canadian. His grandfather came to Canada around the turn of the century as well — from China. People often ask Paul where he is from. The questions are not malicious. On the contrary they may precede a come-on. But their impact serves to constantly reinforce the sense of distance, of *difference*. "Canadian" means "white."

The gay community did not invent racism, but we have our own special ways of reinforcing the message that we are, or should be, all white here. Take our porn, for example: the images that we consume and produce are largely of white people. Our standards of beauty, of who is hot, or even who is gay, are produced and reproduced along specific genetic lines. Those images are obviously only a small part of what determines our standards of attractiveness. But they do convey the message that a black or Asian person is definitely a specialty item for a subgroup with exotic tastes. Normal taste, normal gay, is white, and not only for whites. Gay men of colour who find themselves attracted only to whites are not an uncommon phenomenon in our white-dominated society.

I read twenty or thirty gay and lesbian periodicals a month, most from the US and Europe. Even in movement papers, and *The Body Politic* is no exception, the vast majority of advertising images are of whites. The white male, and I might add a very "American"-looking white male, is the advertising symbol of being gay almost everywhere, so much so that any departure from the norm seems odd. Imagine an ad of a white man in a harness. The man is background, the harness is foreground, highlighted. The harness is intended to sell. Now imagine a picture of a black man in a harness. Is it a special harness for black men? The harness fades into the background. The strongest message from the picture has to do with race. A black model is far more unusual than a harness of any sort.

I remember going to a meeting about a police attack on a black band shortly after the bath raids. A man in the audience stated that the only reason there was an outcry about the bath raids was because "all these homosexuals" were

white. Cops had been busting into black places for years and nobody gave a damn.

He might have been right about cops busting into black places, but he was certainly wrong about the racial composition of the baths. At that very time, gay community leaders were worrying that immigrants caught up in the raids, many of them people of colour, might face deportation if they were found guilty of bawdyhouse charges. But a straight man would never see for himself the racial mix in the baths. And looking at the leadership of the gay community, he would never guess.

While bars, baths and discos vary greatly in their racial mix, the membership of the Toronto Gay Community Council is consistently white. Yet I know of no lesbian or gay organization in this city which would consciously seek to exclude a person of colour. Once again we are drawn to look at the effect that race is having on people's lives rather than at any individual bigotry.

F

or many white gay men, our sexual orientation is the fact setting us apart from the rest of society. Our sexual identity is therefore more

likely to be of central concern to our lives. Perhaps the major barrier to my upward mobility, for example, is the fact that I am gay and public about it.

For people of colour, however, race or ethnicity or cultural identity assume a far greater importance. There are many other barriers restricting their participation in the benefits of society, ones which lead them to draw together for mutual support.

While we shouldn't underestimate the trauma involved in anyone's coming out, we should recognize that, to the extent that gay culture here is "white" culture, as white gay men we find ourselves immediately at home when we take the plunge. For those of us who are not white or Canadian-born, however, coming out may mean giving up far more than a closet. It may mean abandoning culture and language, cutting yourself off from a world that has made you what you are, a world not shared by your new community. And it may mean cutting yourself off from an immigrant community or

family that is a major source of support and protection in an alien culture.

"Do you think I'm really gay? What should I do?" he asked. I've been talking people out of the closet for years, but for once I found myself at a loss for words. And at the time, I didn't know that he was at the baths because his wife was in hospital having their third child.

He was from Jamaica, a quiet man, and when he spoke his voice had the rhythm and melody of his homeland. He worked in a hospital as an orderly and was going to night school. Immigration concerns had figured among the motives for his marriage, but his three kids were more than ample proof that something else was going on.

"I love my kids, I'm proud of them, and my wife," he told me. His wife is a capital "C" Christian of the evangelical variety popular in the Caribbean basin and other places. She accepts little ambiguity between right and wrong. Homosex is not on the right side of that line.

He marvelled at my life. "Everybody knows? Your parents, friends, people at work? You live with your lover? I wish my life could be like that."

What was I supposed to say? "Sure you can. Come out. Forget your wife, your kids, your friends and family who support you when you get laid off and are short of cash. Forget where you came from, your dreams of going back, your music. That world is heterosexist and can only accept you as straight. Come out into the gay community and you'll find the same kind of support and protection, the same kind of affirmation for who you are and the culture that made you?"

Not even by mustering my most dogmatic gay liberation optimism could I honestly feed him that line.

The situation is exacerbated to the extent that the gay movement is oblivious to it.

"Take *Fruit Cocktail*, for example," says Pei, another friend, from Malaysia. "The first big gay production here. How could I sit somebody down, including the producer and director, who are very dear friends of mine, and say, 'I, as a

gay Asian, am not represented here.'

The review in *TBP* didn't mention representation. People were so thrilled by it and said, 'This is my family,' and 'This is the highest point,' when they had forgotten certain brothers and sisters who were not on stage. Richard, a third-world person, came backstage and said to me, 'I counted, there were five Asians and one black... in a cast of hundreds.' But most people weren't even aware of it."

It has been argued that the institutions of the gay community help subvert the divisions of racism. The need to come together for companionship and sex brings us together regardless of our race. Certainly that opportunity is there for those of us who are willing to take advantage of it. But even that "opportunity" is structured by race. If one belongs to a minority, interracial sex or relationships may seem more like a necessity than an option.

For most white gays, homophobia has not determined our class position in society in nearly the same way race has for people of colour. A black, Asian or native person must face the consequences of prejudice and discrimination daily from birth, and is born into a family of people who have also faced it from birth. My minority status only emerged with my sexuality; the family that I was born into had not already been singled out for discrimination. By the time I came out, I had already benefited from the privileges that come from being white and male. Even since then I have, by and large, been able to choose when I am going to face oppression in a way that people of colour cannot. And yet my sexual identity is central to my life. I can only begin to appreciate what it means to belong to a visible minority.

When Ken Popert's "Race, moustaches and sexual prejudice" appeared in *TBP* last June, it stirred up a storm of criticism. Fundamentally, he was accused by some people of trivializing the racial oppression people experience by focusing on the topic as a matter of sexual preference.

Popert skated out onto very thin ice when he took on a topic generally reserved for the "public" sphere — discrimination, exclusion, prejudice — and

"Our standards of beauty, of who is hot, or even who is gay, are produced and reproduced along specific genetic lines. They convey the message that a black or Asian person is definitely a specialty item for a subgroup with exotic tastes. Normal taste, normal gay, is white...."



FOOTPRINTS IN THE SAND

One night a man had a dream. He dreamed he was walking along the beach with the Lord. Across the sky flashed scenes from his life. For each scene, he noticed two sets of footprints in the sand: One belonging to him, and the other to the Lord.

When the last scene flashed before him, he looked back at the footprints and noticed that many times along the path there was only one set of footprints in the sand. He also noticed that this happened during the lowest and saddest times in his life.

This really bothered him, so he questioned the Lord.

"Lord, you said that once I decided to follow you, you would walk with me all the way, but I noticed that during the most troublesome times of my life, there was only one set of footprints.

I don't understand why, when I needed you the most, you deserted me." The Lord replied, "My precious, precious child, I love you and would never leave you. During your times of trial and suffering, when you see only one set of footprints, it was then that I carried you."

— Author Unknown

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began to talk about it in terms of private and personal life. In accepting the private discriminations all of us make based on whom we find attractive, and by maintaining that, in terms of appearance, race could be as acceptable a component of those discriminations as having or not having a moustache, he was perceived as, at best, accepting and, at worst, justifying the discrimination, exclusion and prejudice people of colour must face on a daily basis both inside and outside the gay ghetto.

"Racism isn't just not sleeping with people of another race," says Pei. "It's always excluding people from the media, from other activity, including, for example, entry into certain bars. It's not just saying, 'I'm not going to go to bed with you.' It's saying that I don't want you in a lot of areas in my life, period. It goes beyond sex. It includes all sorts of social activities."

The question of racism and the question of preferences are two very different ones. If Popert's article was, in the opinion of some, a bad start, it did take on an important question, an issue which the social organization of the gay community has served to throw into high relief. While racism in our community is not simply a matter of sex, the fluidity of sexual and social relations means that for gay men sex and race can intersect in ways not experienced by much of the straight world.

"In a lot of ways the gay community is organized around sexuality," says Joseph, a Chinese man from Hong Kong. "For a lot of gay men, if they don't interact with someone sexually, they don't have anything to do with them at all. A lot of people go to spend a few hours in a bar or a bath and they don't live in the community other than in those places. If they don't deal with racial minorities there, they don't deal with racial minorities period."

"When I'm cruising in the park or a bath or in other places where the people who approach me aren't seen by other people, I score very well," says Pei. "But then I began to notice that certain of these people wouldn't even talk to me in a bar. I wondered about it for a long time and finally cornered one guy. He was embarrassed but finally said, 'I don't want to get labelled. I don't want to be called a rice queen.'"

"There's a lot of social pressure for white people not to deal with people of colour," says Richard. "I have heard people ask about someone else who has gone to bed with one Asian person, 'Is he a rice queen?' The whole idea of defining someone as a rice queen means that they're somehow giving up their privileged access to their own group for this other strange, exotic group of people."

"It's not just a matter of exclusion," adds Joseph. "Going to bed with a member of a racial minority does not mean you're not racist. A lot of people go to bed with Asians or black men for very, very racist reasons. One has to look at the whole relationship, whether it is organized in racially defined terms. "It works both ways," he goes on.

"There's pressure among gay Asians not to sleep with someone who has been termed a rice queen and to exclude them from getting to know other Asians because they have become notorious. I know there are a lot of 'racist' rice queens who are very bad in their relations with Asians. It's justifiable that people should be warned or something. But it seems that at times all this labelling can do a lot of harm in stopping interracial relationships where they can be very meaningful and very interesting."

All of us have learned racial stereotypes which, in extremely subtle ways, can affect whom we find or don't find attractive. Symbols of power are widely

"Gay people are used to considering ourselves as the underdog, oppressed by homophobia. It is not pleasant to think that we have power and are participating in and benefiting from a system that oppresses others. It's easy to get defensive and guilty, but guilt and defensiveness aren't very useful reactions...."

considered to be attractive in our society: the strong, butch young man, for example. What happens then, when a particular racial group is commonly thought of as powerless? Someone who finds himself rejected because he doesn't sport a moustache won't likely have to go too far before he finds someone else more attracted to clean-shaven men. But in a situation where a dominant group is basing its rejections on widely-held racial stereotypes, the member of the minority may find his interactions blocked at every turn.

Once again it is not simply a matter of rejection. The black man who finds himself expected to be "more sexual and well-hung," the Asian who finds himself expected to be "passive," the Chinese who finds himself expected to be "interested in older men," may find that situation as objectionable as being rejected. Whether stereotypes result in rejection or selection, the minority member finds himself defined and categorized. One can either challenge or submit to the stereotype, but in either case one must react to its power, and the power of those who hold it.

Few people will seriously suggest sleeping with someone one finds unattractive as an antidote to the prejudice one may hold against them. However, a little introspection on those stereotypes (and some first-hand experience) can often mean seeing the world with fresh eyes.

"I took a trip to Los Angeles a few years after I moved to North America from Malaysia," Pei told me. "And of course I checked into a bath because I wanted to get laid. I didn't know the bath; I just went there since it was advertised in the paper. I walked in and said, 'Oh my god!'"

"It was all black. I didn't know that it was going to be a black bath. It was only at that point that it really hit me that I had been racist about black people. I had always had a thousand and one good excuses why I had not slept with anybody black. But it was on that night that I was right there and there were no possible excuses, and I knew that I was being racist. A gut feeling."

"I had to make up my mind. I said, 'Okay, either you go for it or you leave, and you know what it means to leave.' I went for it. I had a wonderful time and did it again and again and again. It was that easy to break through. It was letting go of something. Letting go of power."

"That night I lay there for a while and realized how deep that power ran. In North America the white is on the top, and Asians, Japanese and Chinese are somehow not so oppressed because of the power that we have. That power was something I could use to keep black people 'down there,' out of my life. I don't have as much power as white people, but I do have a certain amount."

This power transforms individual stereotypes and prejudice into racial oppression. The power that originated in the political, economic and military clout that white people exercised and still exercise around most of the globe has permeated society and even language. It touches even those of us who would normally consider ourselves relatively powerless. I can call a black person "nigger," or a Chinese "Chink," or a South Asian "Paki." Those terms have impact and strength; they hurt. But what are they going to call *me* back? "Honkey"? "Whitey"? "WASP"? Those words have little or no effect. In my particular case they could only resort to "queer" or "faggot," words grounded in my oppression, just as "nigger" or "Paki" are in theirs.

If my colour gives me power, in terms of opportunities, language, even attractiveness, then, to the extent that I use that power to satisfy my needs (and who among us does not use whatever power we have to satisfy our needs to some extent?), I find myself part of a system that oppresses those who are less powerful.

I talked to a friend, a top into bondage and discipline. Usually adept at manipulating the symbols of power domination and submission in order to generate erotic experience, he talked about the difficulties when fantasy comes up against the fixed, real, categories of racial power. "It would be a real problem having that kind of sex, being a top with a black person," he said. "It would just be too close to racism for comfort. You'd have to sit down and really have a long talk first to make sure everything was absolutely clear.... On the other hand, excluding people would be racist, too."

Currently, there is a debate on the international gay scene around sexual tourism. The white gay tourists who fly to the Philippines, where young men are readily available for a small price, respond to charges of exploitation by saying they bring something valuable to their contacts, even if it's nothing more than money needed to survive, and that the "boys" like to have sex with them. I think that's probably true in most cases. Still, Filipino boys cannot fly to Europe and America to indulge in their taste for older white men. The privilege and power that comes from being born white in the First World is part of the relationship, and can't be ignored.

An Asian man told me about splitting up with his white lover of four years, describing how they had visited each other's families on holidays, lived together, trusted, made commitments. Then one day, without warning, he was told it was all over. "He's with a younger Chinese man now," he explained, searching my face for some explanation.

I know that people are often not at their best when ending relationships, and that the result can be a lot of pain. But would a white lover feel he had been betrayed for another white, or that he had been loved only as some sort of prototype, now exchanged for a newer model?

For many of us who are white, race becomes an uncomfortable subject, for others it is a regular goldmine of guilt. Gay people are used to considering ourselves as the underdog, oppressed by homophobia. It is not pleasant to think that we have power and are participating

in and benefiting from a system that oppresses others. It's easy to get defensive and guilty when you realize that your involvement with racism doesn't end with not being bigoted or prejudiced. Our racial power can trip us up in spite of our best intentions (sometimes even because of them). But guilt and defensiveness aren't a very useful reaction, because often they lead to withdrawal and inaction.

If Ken Popert is right when he says that racism will go out of our sexual lives when it goes out of our society, then getting it out of society and struggling with the complex ways that a racist society is affecting our "personal" lives is something that no gay person can afford to ignore. Dealing with racism must be a central, personal issue for all of us, no matter what our colour.

Yet it's also a community issue. While our shared sexuality and the institutions and the oppression we all face tend to pull us together, the inequalities of race tend to pull us apart. We are a minority whose strength lies in its diversity. But a community divided socially on racial lines, a community where people of colour cannot feel at home, a community whose political leadership does not represent the racial and cultural composition of all its grassroots, is weak, divided and politically vulnerable. It will have difficulty allying with its natural friends against common enemies.

We often find ourselves sharing common enemies with the communities of people of colour, well beyond our concerns around the recent history of the Metro Toronto Police Force. Those who are racist and those who are homophobic share more than a predilection for intolerance. The KKK, for example, sees white gay people as "race traitors." But one does not have to look to the lunatic fringe to see that anyone who is concerned with racial purity and power will see sex as having a very specific role, that of racial reproduction. "Natural" sexuality will be procreative sexuality, and those of us who see sex as a means of enjoyment, recreation or personal satisfaction will be a social danger, a danger to the race.

The tangled roots of racism and homophobia and the common enemies we share with people of colour are compelling political reasons for dealing with racism in our community, whether it be our own individual biases or the structural problems that make a public gay face a white face.

It would be misleading to leave the impression that gay people of colour are merely victims, rejected and excluded from gay social and political life. Facing oppression, as gay people should know as well as anyone, does not mean one spends one's life moping and suffering. Lesbians and gay men of colour have lived and are continuing to live their lives to the fullest and to make important contributions to our community's art, literature and politics, on this continent and around the world. They have organized on their own to deal with their special problems, and with their white brothers and sisters to deal with our common concerns.

Pei told me, "A friend of mine joked, 'What are you talking about? You're getting lots of sex. That's true. It's not that I just want these racist white people to change so that they will go to bed with me. Thank you very much, but I've got lots of partners. But I do want to be able to stand up and say, 'No, it's not okay for you to be racist. I won't let you have that power. And not because I'm jealous, or because it stands in my way, but because it stands in everybody's way: to gay liberation and to a better world.'"

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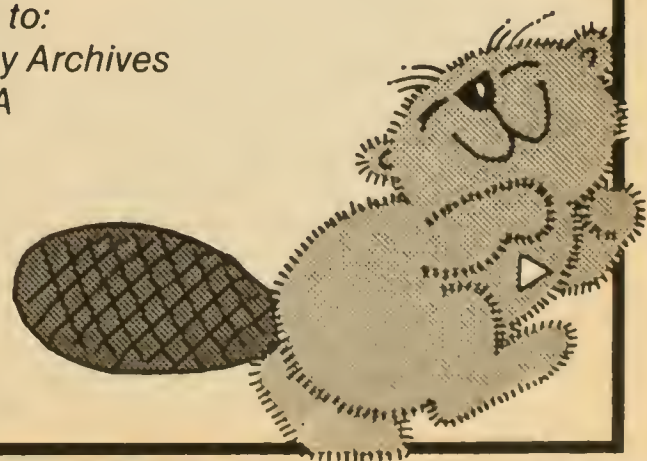
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SILLY LIKE US

A recollection of W H Auden • by Jane Rule

Wystan Auden said, "I'm a poet only when I'm writing a poem." He wrote in the early hours of the morning before the household woke. By the time he came slowly down the outside stairs that led to his farmhouse study, he was not a poet but simply a famous old man, coping with the nearly intolerable burdens of that role.

It shocks me to realize that he was only a year or two older than I am now when I met him in 1962. He was fifty-five. It was not simply that amazing ruin of a face, the skin folding in on itself, melting, but the shuffling walk caused by his outsized and painful feet, clad always in bedroom slippers. His clothes hung badly on him and were spotted with dropped food and spilled drink, dotted with small ash burns. His large, helpless hands shook. Much of his conversation was not converse at all but a prerecorded tape of anecdotes and opinions which he dutifully or irritably set in play for whomever happened to be there, old friend or stranger.

Bad habits do age, but added to the cigarettes he smoked and the daily intake of wine and gin were the drugs doctors so ignorantly prescribed back in the '50s for people of his nervous temperament who had to face the strains of public life and suffered what was then called "the fight or flight syndrome." He took nightly sleeping pills on top of his heavy intake of alcohol, and every morning he countered the stupefaction of that waking with amphetamines. Only his steady discipline and natural attachment to

duty allowed him to carry that ravaged nervous system and damaged heart into his sixty-sixth year. He had obviously been deathly tired for years by the strains and constrictions and demands of his life.

In 1962 I was thirty-one years old. Though I'd written three novels and a number of short stories, I had published nearly nothing, and I revealed my identity as a writer only to intimate friends not inclined to mock my fantasy life, which seemed to me even more vulnerable than what is now called my "sexual preference," which in those days I wouldn't have considered any kind of bond with the man who wrote great poems addressed to "you" as a way of avoiding reference to gender. I was terrified of meeting him.

Helen Sonthoff, with whom I'd then been living for six years, was his old and good friend, and he had, therefore, invited us both for a weekend on our way back from Greece to England. Because he had last seen Helen when she was married to a man Wystan found both likeable and attractive, I felt the more inadequate, in his eyes, as her companion.

It was in part nervous apprehension that made me forget to double check our transfer of luggage at the Rome Airport. We arrived in Vienna with nothing but outsized handbags, full of things like sesame-seed-and-honey cakes and other treasures from Greece. We hadn't even been wise enough to carry toothbrushes or a change of underwear. It made our trip across Vienna by taxi and our train

journey out to Kirchstetten as easy as traveling in a dream, and my anxiety about the luggage, on which we would still be dependent for several months of travel, distracted me somewhat from the perils of our destination. Helen had long since given her word that she would not mention my interest in writing.

Auden was entranced with our lack of luggage. In fact, he was so impressed with two women traveling for months with nothing but handbags that we couldn't focus his attention on our need to do something over the weekend about finding our clothes.

Once he had settled us into a rather shabby Volkswagen, he began a long apology about the car which began with, "I'm dreadfully sorry about the bullet holes." There were, indeed, bullet holes in the upholstery of the back seat where I was sitting. Auden had become fond of a young mechanic who looked after the car, and, instead of putting it up on blocks when he returned to New York for the winter, he lent the car to the boy, who, unused to such freedom and power, got in with a bad lot and went around the countryside looting and shooting. The mechanic was now in jail, about which Auden felt at least partly to blame, having put such temptation in his way. Auden's own lawyer was coming out from Vienna the next day to discuss what might be done for the boy aside from sending him cigarettes and candy.

"The guilty have as much right to de-

fence as the innocent," Auden observed grumpily.

His narrative kept his attention far more surely than did the road, over whose potholes and ruts we bucketed at erratic speeds until we came to a muddy drive and finally into a parking space in a barn which chiefly housed animals.

I was to hear the pronouncement, "A poet should always keep animals," more than once over that weekend. Actually a refugee couple who lived on the place took care of both the creatures and Auden's house, what very little tending there was of it. He claimed the woman cleaned once a week, but a collection of mugs over the fireplace which had come with the house hadn't been dusted in years. A framed line drawing of Stravinsky on the living-room wall was hardly visible through the grime, and the old floors tended to stick to one's feet. She did come in every morning to make the beds and do the dishes of the day before.

Once we had been introduced to these servants, who came out of their quarters formally to meet us, we walked a muddy path beyond the barn to the house. Chester Kallman, who since his late teens had lived with Auden, was sitting in the sun, chuckling over Muriel Spark's *Memento Mori*, a book I very much admired. Not much older than I and about my size, he seemed a possible companion for me while Helen and Wystan spent the weekend renewing their friendship and reminiscing about old friends. But Helen was an old friend of Chester's, too. She had been one of his mentors in the kitchen when he was still

a boy. They immediately began to make plans for joint ventures in the kitchen, including crepe suzette for dessert, which would leave Auden and me in what I now realize was a mutual and paralyzing shyness in the living room, gulping down over-large martinis, carefully stored each day in the deep freeze, chilled to a deceptive smoothness.

I was that first evening so drunk by the time we ate dinner that I remember nothing of it but Helen's decision to take the evening air by herself at the end of it, leaving me alone with the two men who were accustomed to retiring to bed right after dinner.

Chester, of a more practical turn of mind than Auden, realized that we needed not only night clothes but something other than our traveling suits and high heels to wear for walking the muddy lanes until our luggage arrived. While he went to get what he could find, Auden offered to show me to his own bedroom, where we would sleep while he retreated to the single bed in the guest room. He and Chester had not shared a bed for years, a sorrow palpable in Auden even then. That evening I blamed drink for my either stumbling over a door sill when I remembered to duck my head under the low doorways or cracking my head when I remembered to step up but not to duck, but I reeled or stumbled into rooms all weekend, even sober unable to coordinate my response to the twin dangers.

"Have they towels?" Chester asked.

"There are towels in the bathroom," Auden replied, both of which were already much used.

Chester cast his eyes to the ceiling and went off again to find clean towels for us. At his suggestion, I retreated to the bathroom, mainly to splash cold water on my dazed and daunted face, but, as fuzzy as I was, I still noticed large numbers of remedies for fleas, lice, and other complaints I'd mostly associated with slum living. By the time I came out, Helen was back and we could go dutifully to bed. It was only 9:30. We both got into old pairs of Wystan's pajamas and climbed into his high double bed which we shared with a feather bed, as much a presence as a live animal would have been. The combination of too much drink and great relief sent me into uncontrollable giggles at the circumstance of being in Wystan Auden's pajamas in Wystan Auden's bed. We were two Goldilocks in the house of the two bears, who were such an odd combination of gruff and motherly.

By the time we roused in the morning, Auden had come down from his study and was ready to face the practical requirements of the day. He did the shopping and Chester had made a long list for him.

"Butter?" he demanded. "I bought a pound of butter not three days ago. Where has it gone?"

"Most of it's on your tie," Chester replied.

We were to go with him to the village not only to look around but to use the one phone in the village for news of our missing luggage. Helen was still in her suit, but I was more comfortably clothed in a pair of Chester's trousers, his shirt and sneakers.

Because Helen spoke no word of German and I had taken a year of scientific German when I was thirteen, I had to make the phone call. (Auden didn't offer, our difficulty never coming real to him.) The village street was like a set from a comic opera, and Auden was operatically greeted again and again with "Guten morgen, Herr Doktor, Professor!", a title which he benignly acknowledged and obviously enjoyed.

"I don't know how many of the love poems are to Chester, but somewhere under that old, fuddling voice there was the voice of the poet calling, 'Dear flesh, dear mind, dear spirit. Oh dear love.' But the fair, brooding face didn't any longer hear it."

Auden with Chester Kallman, 1949



While he negotiated with the butcher, I was directed through a courtyard behind the butcher shop to a door on the opposite side which opened into a parlour. There behind framed wedding photographs on a much draped table was an old upright telephone with ear piece hanging at its side. If I hadn't intermittently lived a rural childhood, I would not have known how to use it. I gave the operator the number of the airline in Vienna in nervous, badly accented German numbers and then demanded to speak with someone who spoke English. Yes, our bags had been located in Rome and were being sent to Vienna. As soon as they arrived, probably later that day, they would be put on a train to Kirchstetten, where we should alert the station master. I went back through that dream landscape, indoors merging into outdoors, shops and domestic spaces converging upon each other, to find Auden with a glass of beer, Helen with a glass of wine, each of which I declined. I still in those days liked a coke after breakfast and was determined to find and buy a six-pack to take back with me, even if I had to confess to such a gross southern American vice to my hosts. Auden was not shocked by the habit, but I was given a firm lecture on my bad manners at buying for myself what he would expect to provide for me. I felt more cherished than rebuked and began to believe I could get through the weekend well enough by playing a six-year-old child indulged in occasional treats.

By the time we got home, Helen was needed in the kitchen to help Chester prepare an elaborate lunch for the lawyer, and Wystan and I were again left in the living room alone together.

"She hasn't changed," he said to me in some displeasure. "She hasn't changed at all."

Then we both hastily retreated into books.

Once the lawyer arrived, the language spoken was German, of which I understood very little, Helen nothing at all.

Our silence soon made itself apparent to that sensitive and civil man who suggested to Wystan that the ladies might not speak German, in which case he would be glad to speak English. Wystan replied in German as clipped and mumbled as his English that Helen had been married to a German and, therefore, of course understood it. Whether I understood or not was obviously of no great importance. Occasionally through lunch the lawyer addressed a question in excellent English to one or the other of us, but Wystan's irritation was so obvious that we three exchanged rueful smiles and gave up any further communication. After lunch Chester put on a new record, obviously comic and probably bawdy, which I doubt the lawyer could have enjoyed without the certainty that we didn't understand it. I found the afternoon oddly peaceful. Helen, for whom Wystan had once been a good and thoughtful friend, was troubled by what amounted to dismissive rudeness.

But that evening over drinks (which I treated very sparingly) and dinner, when English became again acceptable, Wystan redeemed himself in a long series of anecdotes about his stay as a visiting professor at Oxford, mostly to do with renewing old undergraduate friendships. He remembered, for instance, a young man whose only discernible talent had been a good imitation of Queen Mary, which Wystan and others decided to put to the test. They hired a Daimler, dressed one of their number as a chauffeur and took their Queen Mary to the one residence they knew where the Queen was occasionally received. When the butler opened the door, he fainted, for the real Queen Mary was at that moment taking tea in the garden. Reminiscing about similar exploits, Wystan recalled, he and Lord David Cecil, among others, had competed to remember the worst gaffe of their undergraduate days. Cecil described being invited for a weekend to the country house of a friend where the chief entertainment was hunting. Having never before held a gun in his hands — and what nearly spastic hands they were when I watched him lecture at Oxford — he took up the weapon, fired and felled his host's father. Though I wanted to ask how badly the man had been wounded, the story ended instead only with the horror that it had happened on Friday, leaving Cecil to live through the whole weekend in embarrassment.

Our safely hilarious meal ended with Wystan's insisting, against Chester's firm warning, on trying the sesame-and-honey cake we'd brought from Greece. He took one bite, and his full set of false teeth came out of his mouth imbedded in the cake. Toothless, he swore at the incompetence of Chester's father, who was Wystan's dentist. The Greeks also came in for their share of abuse. For the rest of the weekend, Wystan complained of coming upon stray sesame seeds.

Helen invited herself to church with Wystan the next morning, a Catholic church which was good enough for the Anglo-Catholic Auden, and they obviously enjoyed themselves singing heartily and stopping for a drink on the way home, which must have given them time to speak of Helen's husband and other old friends who had inhabited Helen's life before I met her.

Chester and I spent a companionable enough morning, mostly at separate occupations. He seemed to me perched rather than settled in his life there, most of his rude observations expressing a rough affection for Wystan, but there was an edge to them, too, as if he felt bound to an irritating old man who also happened to be a giant the world wor-

shipped, which explained the deep contradiction of Chester's indifference and fierce jealousy.

Wystan tried to correct the imbalances in their relationship. He rarely mentioned his own work but talked freely of Chester's. We listened to a broadcast of an opera for which Chester had written the libretto. But once Wystan's attention strayed from Chester, he was apt to pontificate on the church, on the monarchy, and he seemed to me nearly perversely conservative in his harsh judgment of a niece who had married beneath her. Only when he commented on other people's writing was he, on principle, generous, but he was neither very thoughtful nor very interesting, a tired man filling the empty social space for lack of energy to listen. As a younger man, Helen says, he was a very good listener, a habit he may have intentionally broken after it had often involved him too intensely in other people's lives.

No man of our time has written more insightfully about love. I don't know how many of the love poems are to Chester, but somewhere under that old, fuddling voice, there was the voice of the poet calling, "Dear flesh, dear mind, dear spirit. O dear love"; posing questions, "To settle in this village of the heart, / My darling, can you bear it?"; making confessions, "There are no fortunes to be told, although / Because I love you more than I can say, / If I could tell you I would let you know." But the fair, brooding face didn't any longer hear it. Auden had been eloquent, too, about such loss. I do not think it would have comforted him at all to know that Chester didn't long outlive him, died in Athens of an overdose of drugs at the age of fifty.

Wystan's chief concern on the morning of our departure was the amount we should tip his help, a figure that was arrived at by doubling the amount they could reasonably expect of anyone but Americans, which Helen and I at that time still were. He supervised my counting out of the bills before putting them into the envelope he provided. I think it annoyed him that I, rather than Helen, handled the money. The couple were at the barn, waiting to say good-bye. Feeling both bullied and amused, I handed over the money.

Our suitcases didn't arrive until minutes before we were to board our train back to Vienna, just in time to claim them with their tags, "Herr Rule c/o W. H. Auden," one of which I saved for its comic inaccuracies so accurately reflecting the uncertain communications of the weekend, but which, nevertheless, got the bags to their destination.

In writing "In Memory of W. B. Yeats," whom Wystan thought "a prize son of a bitch," he was also speaking of himself: "You were silly like us: your gift survived it all."

Time "Worships language and forgives
Everyone by whom it lives;
Pardons cowardice, conceit
Lays its honors at their feet."

I am comforted to know that he is right. I left Kirchstetten frightened for, rather than of, Wystan Auden, growing harder to care for as he needed more care, hauling his baggage of fame which grew heavier with each passing day.

Now ten years after his death, the honors are being laid not at those real and painful feet of clay, but at the surviving gift left by a man "silly like us" whose spirit nevertheless rose each morning in that dying flesh to make him once again, each unique moment, a poet. □

RECORDS

Leather power disco

Frankie Goes to Hollywood. ZTT Records in the UK; Island Records in the US

Frankie Goes to Hollywood is a collection of five male performers from the North of England who first draw one's attention by their... ahem... *unique* image. The band sports two lead singers, Holly Johnson and Paul Rutherford, whose look could probably best be described as gay S/M — lots of leather and rubber. They have managed to create quite a stir in the jaded English music press, most probably because the two lead singers are, indeed, gay and singularly unapologetic about it. And their macho leatherman routine, common as it might seem to us, is something new for the mainstream media. Adding to the fascination is the fact that their three back-up musicians, who spring from the murky depths of working-class Liverpool, are quite blatantly het.

Their first single, "Relax," is currently working its way down the British charts after holding the number-one position for three weeks — a rare honour in the musically volatile UK. This is perfectly understandable once you hear the song: it has a driving beat that demands to be danced to, coupled with powerful yet smooth vocals and interesting, if repetitive, lyrics. The overall sound is a shining example of British "power disco" in the style of New Order, Visage, Reflex, *et al.* The main thrust, if you will, of the song is a sort of mini-primer on achieving orgasm:



Very rude: Frankie, with Relax sleeve above

"Relax, don't do it when you want to go to it, Relax, don't do it when you want to COME."

In keeping with the current trend, the record is available in a 7" version, as a 12" extended-play and as an instrumental. The 12" version is available in Canada only on import. The cover is somewhat witty and *very rude*, the only disappointment being that it features a

photo of a semi-nude, leather-bound male/female couple. Two men would have been more appropriate. But it might be unfair to chastise the band for this; it's not clear how much control such a new group might have over packaging. This could be a case of cautious record-biz executives not wanting to be too "offensive." The back of the sleeve, at least, is more interesting.

If Frankie Goes to Hollywood can improve their current poor live-performance image and come up with a good follow-up single or album, they could easily build their growing "dance-club trendy" following. Definitely a band worth checking out. **Alan McGinty** □

FICTION

Spunky royalty

Franny: The Queen of Provincetown by John Preston. Alyson Publications (Box 2783, Boston, MA 02208), \$3.95 US.

John Preston's name should be familiar to anyone who pauses to read the mastheads of American gay magazines such as *Mandate* and *Torso*. In feature articles and raunchy fiction, sometimes under the pseudonym of Jack Prescott, Preston celebrates the rough and ready pleasures of S/M and leathersex. Since moving to Portland a couple of years ago, the former *Advocate* editor has become something of a *bête noire* in Maine's gay movement. His article in *Christopher Street*, "Goodbye, Sally Gearhart: Gay Men and Feminists Have Reached a Fork in the Road" rattled

more than a few beads; at the 1982 Maine Symposium in Orono, activists fell over one another in their haste to denounce the article, which criticized the anti-porn movement and affirmed gay male sexuality, in particular the much-maligned clone.

So it may come as a surprise to some that this model of machismo has written an affectionate and respectful portrait of an aging and thoroughly nelly queen who goes gaga over pink angora sweaters. But Preston, who argues that today's clone and leatherman exhibit a healthy pride by dressing publicly in a uniform of gayness, also sees the 1950s queen as a model of courage and self-affirmation.

Franny is a slim book, an engaging and easy read. It is constructed as a series of monologues by different characters, the hero and his friends recounting their memories of thirty years in Franny's life, from his first defiant gestures as a young queen in 1950 to his enshrinement as a gay institution in 1980s Provincetown. The prose is fast-paced and slangy. At its best, it suggests a conversation among friends, held around a kitchen table or on a street corner on a bright summer evening. Preston's book is an example of a new sub-genre in gay fiction, the oral history novel. The first entry in this field was Robert C Reinhart's *A History of Shadows* in 1982, but the two books are very different in tone. While Reinhart's was a novel in the more traditional sense, with complex, well-developed characters, Preston's is more like a morality play. Aside from the main characters (Franny and his best friend, the beautiful black drag queen Isadora), most of the characters are walk-on parts, defined for us by one dominant aspect of their personality: the Alcoholic, the Body-Builder, and Leatherman. These people, Preston explains in his epilogue, are "composites": they exist to typify certain aspects of the gay experience in the 1970s and 80s.

Franny himself is the latest incarnation of that venerable institution, The Mother Of Us All. He helps each of the other characters on his own journey of self-discovery and self-acceptance. Preston has given us a loving image of gay people as society's disowned children, parenting one another in a hostile world. In the end, *Franny* is a celebration of gay history and gay community. For the author, Provincetown has been "an academy; an institution where students apprentice themselves and learn from willing teachers how to be gay."

As a novel, *Franny* is simplistic, verging on the stereotypical (Preston's attempts to render black speech patterns made me particularly uneasy). In his effort to touch all bases, to present a complete picture of gay life during four different decades, the author has built some of his characters out of cardboard, yet many of the experiences presented are rich, moving, and true to life. The story begs to be read aloud. Although the author notes that it was not intended as a performance piece, it has already been staged in Ogunquit. A dramatic presentation would be easy to put together, an excellent project for an amateur group at a conference or a community centre, and would neutralize some of the novel's weaknesses and draw out its real strengths.

One of the books's most telling points is its affirmation of our anger, something it shares with much lesbian literature. In the words of Isadora, "You gotta stay pissed at the world. Ya gotta stay mad at the motherfuckers that are pullin' all the shit on you. If you give up,

AESTHETERA

New books

In Lee Grove's first novel, *Last Dance* (Faber & Faber, \$14.95 US), a Yale graduate hat-check boy, a gay go-go dancer pushing 30 and a middle-aged piano bar singer converge in a "morbidity pink" Boston boogie palace, in the mid-'70s; *Publishers Weekly* (PW) calls it eloquent, "a sad and affectionate testimonial to the lonely and the brave." *Daughters of a*

her, Dani was raised by her late mother as part of a devil-worshiping cult. One day Dani is caught in *flagrante* with another girl, and, in horror, Sister Rose commits suicide. Then people who upset Dani start dying in mysterious and horrible ways. "At best, only a fair occult thriller," according to *PW*.

Virago Press (distributed by Academic Press in Canada) launches a reprint series, which will include a half-dozen obscure lesbian books, with the 1969 *A Compass Error* by Sybille Bedford (\$8.75): seventeen-year-old Flavia, alone in a Provençal villa, is seduced into the bed of the exotic Therese. The narrator in Samuel M Steward's *Parisian Lives* (St Martin's, \$12.95 US) is a young American homosexual, who, as a guest of Gertrude Stein's in 1935, meets Sir Arthur Lyly and tough Wally Herrick, Lyly's current conquest; according to *PW* it includes endearing portraits of Stein and Toklas.

Decent Passions: A Book of Real Love Stories by Michael Denneny (Alyson Publications, Box 2783, Boston, MA 02208; \$6.95 US) is made up of interviews with a lesbian, a gay male and a straight couple, with a common theme that today, couples insist on "common human decency" in their relationships. David Sonenschein's *Some Homosexual Men* (available from Box 4755, Austin, TX 78765; \$8 US) presents interviews with twenty-three very different men conducted while Sonenschein was on staff at the Kinsey Institute in Indiana. Carole Klein's *Mothers and Sons* (Houghton Mifflin, \$14.95 US) is based on research papers and her own interviews, and includes some discussion of homosexuality. According to *PW*, however, it "turns up little new information."

When first printed, Betty Berzon's *Positively Gay*, a how-to book on coming out, was hailed as a masterpiece by, among others, George Weinberg; after being out of print for two years, a new edition is now available from Mediamix Associates (Educational Programs & Publications, 340-3960 Laurel Canyon Blvd, Los Angeles, CA 91604; \$7.95 US). *Homosexuality and Social Sex Roles* is the seventh in The Haworth Press's series "Research on Homosexuality," edited by Michael W Ross (28 East 22nd St, New York, NY 10010; \$15 US). It includes such tidbits as "Is the Distant Relationship of

Fathers and Homosexual Sons Related to the Sons' Erotic Preference for Male Partners, or to the Son's Atypical Gender Identity, or to Both?" B D Colen was one of the first news reporters to break the AIDS story. His *Everything You Need to Know About AIDS* (Signet, \$3.50) includes commentary from Alvin Friedman-Kein, Joseph Sonnabend, Louis Aledort and Michael Callen.

Thanks to a grant from the Social Sciences and Humanities Research Council of Canada, the Canadian Gay Archives is revising its first publication, *Homosexuality in Canada: A Bibliography*. They predict that the new version will be perhaps three times larger than the old. They are anxious to garner any details on English or French material relating to homosexuality distributed, at any time, in Canada or produced by Canadians elsewhere. If you can help in any area, including literature, film, periodicals, government briefs, or in any professional field, write them at Box 639, Stn A, Toronto, ON M5W 1G2.

John Allec □

Bones, a play about pirates, is being performed in Chicago through March and April by Lionheart Gay Theatre. They move to the New Orleans World Fair later this year.



The Whole Gay Catalog, Lambda Rising's huge mail-order book, is available for \$2 US from 2012 S St, NW, Washington, DC 20009.

Coral Dawn: Science Fiction by Katherine V Forrest (Naiad Press, Box 10543, Tallahassee, FL 32302, \$7.95 US), is by the popular author of *Curious Wine*, now in its third printing at Naiad. *The Dinosaur Plays* by C D Arnold (The JH Press, Box 294, Village Stn, New York, NY 10014-0294; \$5.95 US) are three one-act plays on gay themes by the popular West Coast playwright.

In a plot that seems to combine *The Bells of St Trinian's* and *Carrie*, Sister Rose at St Ursula's falls in love with 12-year-old Dani Yeats in Frank Lauria's *The Foundling* (Pocket Books, \$3.50 US). Unbeknownst to

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HAND MAID

TASTE
QUEER-AID CHOCOLATE
This chocolate is not medicated sweets.

HONEY.



HAND MAID
TASTE

QUEER-AID CHOCOLATE
This is not medicated sweets.

WHITE

HAND MAID
TASTE

QUEER-AID CHOCOLATE
This is not medicated sweets.

HONEY

"This appeared on the store shelves here last month, and I thought you might like an idea of how the Japanese are coping with English," writes Marko Gamula of Kyoto. "I'm not really sure what this is supposed to cure, or how you know when you've recovered, but somehow this seems to fit into every self-respecting gay's medicine cabinet. In times of emergency — eat one."

The individually-wrapped wafers come in vanilla and chocolate.

Divinity fudge

Crowstone: The Chronicles of Qamar by "Hakim." The Collisfoot Press (Box 3496, 1001 AG Amsterdam, The Netherlands) \$13.

Rejoice, my brethren! I have cast my ocular organs over the imprints on the parchment of this tome. Now, due to my lengthy and tortuous struggles am I permitted to reveal to mortal eye and ear that others of my ilk need not bother to engage their wits in a manner likewise.

Through many a tangle of high-flown language and seemingly indecipherable prose I fought. Through ebon eve and most light-blessed day I engaged the monster on the very terrain of its habitation. With each passing paragraph and page (of the latter, a seeming infinity, though in verity their number was but 368) my will and desire grew weaker, as though drained from my corporal being by the vacuum at the centre of the epistle where, but for authorial deficiency of conceptual skills, one would, with not undue demand, have expectations of a plot. Yet I persevered. Though dragons, demons, magick spells, swords and sorcerers did attempt to absorb my mental capacities and hold me in thrall, their efforts were as nought.

In truth, there was an abundance of carnal diversion. The aged and the ageless alike sported in sexual ecstasy with boys of tender years and in a most detailed and exhausting manner. It was revealed unto my humble person that these self-same boys were none of them mere mortal, as you or I, but were, as individuals and in their totality, as gods.

As gods they were worshipped. And in their godly innocence they were adored. And in their boygod perfection and in this chronicle's most arduous explication thereof, they were a bore.

David Vereschagin

you gone." In her concern for "her boys," and her refusal to bow her head to the jeers of the homophobes, Franny is a role model of the finest kind. She is less a stereotype than an archetype, the spunky little queen each of us carries somewhere inside us, and whom we would do well to respect and nurture. She can hold up her crown with pride: she's earned it. Robin Metcalfe

Thin Ice by John Branfield. Victor Gollancz Ltd. *All-American Boys* by Frank Mosca. Alyson Publications Inc.

Thin Ice, set during Britain's bitter winter of 1947, tells the story of Andy Trewin, an English public-schoolboy who becomes friendly with Duncan, a gay journalist who entertains him with gossip conversation about the glamorous worlds of journalism and university. Suspicious readers might assume that Duncan would sooner or later attempt to seduce the young schoolboy, but this never happens. After a weekend visit to Leeds where Andy meets a couple of Duncan's gay friends, events take a lightning-quick and dramatic turn, and Andy watches helplessly as his new friend is immersed in a legal nightmare. (It was not until 1967, as a result of the Wolfenden Report, that gay sex between consenting adults became legal in England.) Branfield's book is interesting to read from beginning to end, is full of amusing trivia about the life of an English public schoolboy and contains realistic, if alarming material about the lives of English gays in the 1940s.

All-American Boys concerns Neil and Paul, two Californian teeny-boppers experiencing a very bad case of puppy love. They spend much of the book slobbering all over one another, holding hands, kissing at the beach, staring soulfully in one another's eyes and so forth. These two cutiepies are too good to be true and the local hoodlums know it. They assault Paul and bloodily murder Neil's collection of racing pigeons. Luckily, Neil is a black belt kung-fu champion and takes his revenge on this vicious gang of young thugs by violently attacking all five gang-members single-handedly with a baseball bat. Neither Paul nor Neil drinks or takes drugs, and the novel ends very happily with the pair of them going to college together while shackled up in Pomona. The story rattles along quite quickly and is even humorous at times — a gay policeman named Vince, six-foot four and all muscle, pops up during one of the scenes of bloody mayhem. Though this story lacks even an inkling of healthy American teeny-bopper sex or verisimilitude, there is drama and romantic mush enough to satisfy even the most foolish of readers.

Stephen Stuckey

Cuddly clone colouring book

Stanley and the Mask of Mystery by David Shenton. Gay Men's Press (England; dist'd in North America by Alyson Publications, Box 2783, Boston, MA 02208). \$6.50 US.

Ooh, my brain hurts. I'm not complaining, mind you, but I do rather feel as if my grey cells have been put through a wringer. The cause of this not entirely unpleasant anguish is an unassuming book from Britain with utterly no excuse for existing called *Stanley and the Mask of Mystery*.

What's the plot? Well, I can't tell you. Not for fear of giving away any secrets about the ending, but simply because I



Montreal's new alternative Cinema du Village opened this month with the Canadian premiere of Arthur Bressan's *Abuse*. Rejected by almost three dozen distributors before being chosen for last year's Cannes and Berlin film festivals, the film is the story of a severely abused 14-year-old boy who falls in love with a student filming a thesis on battered children (see TBP, Jan '83).

The theatre, located at 1220 est rue Ste Catherine (at the Beaudry metro) will highlight gay, punk, underground, new wave and other films with "a flagrant lack of commercial sensibility." Info: (514) 523-3239.

haven't quite figured it out. And I don't think I want to. *Stanley* is a children's fun and activity book for gay male adults. It does have a story, of sorts, involving our hero Stanley — a fairly dull, slightly beefy clone — and the excitement and danger which begins to push against the inert ordinariness of his life after he discovers a leather mask in his bedroom one morning. This is used as a confusing excuse to string together all kinds of visual fun, puns, puzzles, anagrams, games and quizzes as Stanley attempts to discover the truth behind the mysterious mask. Included is a quick, witty and informative primer on homosexuality; a connect-the-dots in a public washroom; and "Cottaging, a game of chance," in which players secretly assume the roles of gay men, married men, policemen and queer-bashers and zip

around the board, in and out of flats and the seemingly ubiquitous wash-rooms (are they the only place where British men have sex?), revealing themselves only when they bump into each other. Curiously, there are no closets, although numerous police stations and hospitals are conveniently located about the board.

In short, this book is good, clean fun. I might emphasize the word clean because not once does anything really titillating make an appearance. The closest is a likely-looking bulge in Stanley's pants which on closer inspection turns out to be.... But never mind.

The book is done in a zany chaotic style which I almost automatically expect from British humour. The artwork might have been further enlivened if another hand or two had been invited in, but Mr Shenton manages to do impressively well on his own.

Consumer warning: do not attempt to read this book in one sitting. I took five days to get through its fifty-six pages and at that I think I rushed it. Also, when you get to Cottaging, stop, get three strangers and invite them over. Have fun. David Vereschagin

SELF-PROMOTION

Fright of the phoenix

Superliving: You Can Have the Life You Want! by David B Goodstein. Prentice-Hall.

It is rare that the opportunity arises to browse around in the mind of a gay business magnate as conventional and yet as cluttered with the debris of recent popular intellectual fashions as David Goodstein's. In *Superliving* the owner of *The Advocate*, the largest gay newspaper in the US, and the messiah of "The Advocate Experience," a kind of est for homosexuals, turns himself and his as-



Looking back at Ernesto

This review of Salvatore Samperi's *Ernesto*, first appeared in the November 1979 issue of *The Body Politic*, following the appearance of the film at the Montreal World Film Festival.

Ernesto is a young high-school graduate strutting about his first job as a warehouse clerk in turn-of-the-century Italy, dressed to kill in bowler hat and watch chain. One day his life changes: the most handsome and dreamy-eyed of the labourers in his charge stares intently at him, Ernesto stares back and offers a cigar, the labourer asks "Do you know what it is to be the friend of a man like me?" Ernesto seems to know and plays hard to get for a moment, and then, as the audience gasps, scarcely ten minutes into the film, the two men embark upon one of the most stunning series of love scenes in the history of the movies.

No doubt a complete lack of expectations and a feeling of discovery regarding this first film by an unknown Italian director, Salvatore Samperi, have been partly responsible for my unaccustomed hyperbole, as well as the fact that such a subject has never before been broached in film. Here, finally, is the rare combination of realism and romance that *A Very Natural Thing* and other films of the last decade have aimed for but fallen short of. As a sketch of the dynamics of a cross-generational and inter-class relationship and of the rites of gay initiation, *Ernesto* is masterful. It is also, if you look, a profound analysis of the politics of family and social control, and within the relationship, of the politics of role-playing, bum-fucking, and power. As if that were not enough, Samperi has provided a suggestive speculation on what the gay subculture must have been like in Mediterranean society eighty years ago. With the wealth of sunlit detail that Italian directors can bring to period fiction like no others, we learn, for example, of the crucial role of cocoa butter suppositories.... Now that gay historians are beginning to uncover our past, fiction like this will be vital to our mythic reclamation of that past. Finally, and some will find this most important of all, this tender but un-



timental story of an awakening adolescent is more erotic than the entire last decade of hard-core.

Unfortunately, when the first hour of a movie is such a watershed in the evolution of our image, it's hard to settle for an ending that's anything less. At the same time as Ernesto learns more about society's sanctions against homosexuality, he begins to tire of his lover's idealism, learns to use his class privilege to manipulate him, and finally, inexplicably, as if out of sheer boredom, humiliates and abandons him. By this point, the movie — like Ernesto — has imperceptibly lost its innocence. The early romanticism has soured into the worldly cynicism of Ernesto's middle-class social milieu.

A period of bisexual dalliance follows, culminating in an economically advantageous betrothal engineered by Ernesto's family and accepted by him with a shrug in the film's last freeze-frame image. The shrug is not so much tragic as complacent.

Ernesto is based on an autobiographical novel by the Italian poet Umberto

Saba (1883-1957). I am told that its appearance after the author's death was a literary event roughly equivalent to the posthumous publication of EM Forster's *Maurice* several years ago. One assumes from the richness of the filmic adaptation that Saba knew what he was talking about when it came to men loving men in 1900. The novel ends abruptly at the end of Ernesto's gay initiation, and his bisexual phase and betrothal are inventions of the script. Exactly at that point, this sensitive and earnest tale suddenly switches mood and direction (not to mention sexual orientation) and degenerates into just another modishly cynical comedy of growing up. I even wonder if we're intended to view the homosexual episode as simply a customary digression on the part of a "normal" heterosexual adult.

It is difficult to swallow whole this portrait of one of our forefathers who turns into a nasty and duplicitous young man. But the film is so close to a breakthrough on so many levels that even the staunchest of media watchdogs will want to see it again.

Tom Waugh □

pirations inside out for all of us to see. Harking back to a long tradition of inspirational success stories in which the authors recommend industry and frugality in order to succeed, Goodstein sets himself up as the peerless virtuoso of the hi-tech '70s and '80s. Addressing himself to the straight as well as the gay audience, he advises those less fortunate than himself, and lays out very clearly, with sign-posts marked "Work Hard," "Economize" and "Dress Conservatively," the road to power. He instructs us in everything from diets and manicures to massage. He teaches us how to cope with stress, how to reduce back pain and where to exercise. Even the arcana of investments are sketched out in layman's terms.

The basic premise of the book is that "you create who you are and what you have." It would appear, however, that assuming control over our lives means something very particular for Goodstein: namely, rising high in the world of corporate business and acquiring lots of things. It means having one of those modern-age relationships with an equal-

ly prosperous, financially independent partner (straight or gay), in which one does things like "communicate repressions" and establish monthly schedules of faithfulness and fidelity in order to keep the love interest alive. If one is gay, attaining the superlife requires a great deal more perseverance. It means acquiring the elements of impeccably good taste, buttressing oneself against the derision of straight society with an immense bank account, and doing that little extra something in one's grooming (under the supervision of a carefully chosen haberdasher and hairdresser) to prepare oneself for the "sexual marketplace."

But Goodstein is less interested in the things he would have us all acquire than in the reactions of others to those things. Self-advertisement, one comes to realize, is what making it is all about; it involves putting all of one's possessions and all of the chic accessories of one's spiritual life out on display for the approval of others. Although disguised as a book of advice to the would-be social climber, *Superliving* is really David Goodstein's resumé.

In his chapter on "Money," we are told that the "key to financial abundance is to establish a disconnection between your career and where the money you need comes from. Unfortunately, many people insist that their source of income must be their work. These people will never experience a magical kind of personal freedom that takes place when you make the disconnection." In the course of the chapter, other equally sane recommendations are offered, such as how to invest wisely the sum of, say, \$100,000. "Passive investing," he goes on to say, "is putting your money into bonds and savings accounts, and is thus a fairly secure way of "nurturing your abundance." But "active investing," although more risky, is "more fun." It involves buying up neighbourhoods and building skyscrapers, and is an essential part of anyone's superliving.

The book swarms with stories relating the various stages of Goodstein's transformation from emotional rags and material riches to a "truly enlightened, wondrous, and magical life" of riches and more riches. The advice book on

how to be successful disintegrates into a string of anecdotes celebrating his life and personality. Often his chapters serve merely as pretexts for forays into his past, from which he always returns loaded with the spoils of self-praise. Very early on in the book we are introduced to a creature known as "Little David," the Goodstein of the '30s and '40s before the official beginning of his superliving. Goodstein's grandfather, the wealthy owner of a steel factory, had gone bankrupt in 1918, and the family seems to have remained poor until the end of the Depression. Goodstein was born in 1932, and "Little David" thus spent his formative years in a family that was struggling against poverty to regain its lost prestige. It comes as no surprise that he is obsessed with money and success, given the fact that these were the values his family probably clung to in its decline.

His father, an ambitious, driven man, had extremely high expectations for his fat, effeminate son. He hoped that his son would excel as an athlete, but Goodstein, alas, besides suffering from myopic vision and severe curvature of the spine, was uncoordinated and gay. After refusing to comply with his father's demand that he work for the family business, he paid his own expenses through school and joined the army. In his chapter on "Emotional Life," he describes the repressed rage he used to feel for figures of authority. Once during basic training a tear-gas grenade exploded close to his head and he was knocked unconscious. When he awoke he saw his sergeant standing on the top of a hill laughing hysterically at him: "At that instant all the repressed rage I'd felt toward all the bullies who had ridiculed me during my childhood exploded. I grabbed my rifle and ran in the direction of the sergeant. I would have killed him had not several of my colleagues grabbed me."

One of the most revealing stories in the book is his coming out to his father. Goodstein told his father that he was gay very soon after he bought *The Advocate*, worried that his father would read about it in the local newspaper. His father was disgusted, and for three months they fought furiously. But then one day his dad called to say that he admired his courage and respected him as a man. It was one of the happiest days of Goodstein's life. It also happened to be the day the *Wall Street Journal* ran a favourable story on *The Advocate*.

Although Goodstein sounds smug and self-satisfied at the end of the book, he seems to conceive of success as an antidote to his feelings of inferiority, and there is an unmistakable connection between his insecurity and his drive to control his life and maximize its profits. It is a success story gone awry, and at the end of this fairy tale we remain perfectly unconvinced of the happiness of its author. His drive to succeed and his desperate need to tell us about it makes me think that the phoenix is not rising from her ashes, but burning in her own fires.

Daniel Harris □

This issue's writers

Ron Ben-Israel recently found paradise on the Toronto Islands.... Daniel Harris is "a disheartened graduate student of English literature at Harvard".... Jon Kaplan is *NOW* magazine's theatre editor.... Tim McCaskell is a long-time political activist and *TBP* collective member.... Alan McGinty works with records in Toronto.... Robin Metcalfe is a Halifax writer and long-time gay activist.... Jane Rule is a frequent contributor to *TBP*.... Stephen Stuckey is taking time off to muse on life.... Richard Summerbell sends his love.... David Vereschagin is a disaffected young man of ambiguous sexuality.... Tom Waugh teaches film at Concordia University in Montreal.

SHARED GROUND

JOY PARKS

No hearts and flowers, please

This month's column could be seen as part of a personal desire of mine to speed up spring or as a desperate attempt to warm up the long remaining months of cold weather. Either way, all cynics, pragmatists and cool intellectuals should be advised to turn the page. This column is about love and romance: not of the hearts and flowers crap (we know where that can get us), but of books that speak of the joy of that highly charged, often mentally debilitating surge of heat



Lee Lynch: warm, sensual, honest work

and confusion for which we have no other word. Rather than aping the sentimental gush of boy-overpowers-girl offerings available in milkstores and bus depots, the following novels speak of something rare and wonderful. They remind us that lesbians don't spend all their time at demonstrations or playing softball, but dance together, snuggle together and find ways to share their lives.

Toothpick House by Lee Lynch would be my choice for "lesbian love story of the year," should such an award exist. The author, an early contributor to the legendary *Ladder*, has apparently been in a position to observe the tremendous changes in the lives of lesbians over the years. This knowledge surfaces between her two characters: Annie Heaphy, a working-class college drop-out who drives a cab and hangs out at a local dyke bar with a band of women who act as if feminism was a social disease; and the cultured and lonely Victoria Locke, with her circle of newly-aware college friends. The differences that both separate and attract these women illuminate both the herstorical aspects of the "old" lesbian bar culture (with its butch and femme pairings, its underground nature, pinky rings and suspicions of feminists) as well as the downwardly mobile expectations of the "nouveau" lesbians who came to their sexuality through the lesbian politics that were part of the past decade's feminist stirrings. The confrontation of these two separate worlds is part of the dynamic appeal of *Toothpick House*. Without giving the story away, I can say that the ending is a result of understanding that both lifestyles are valuable and that each type of lesbian has

much need to connect with the other. It suggests that we are all part of ending each other's isolation and oppression. Despite the power of the inherent political message of this book, *Toothpick House* is a warm, sensual and honest work. It doesn't pretend that love conquers all, but it shows just how much it can do.

When *The Price of Salt* by Claire Morgan first appeared in 1952, it was noted as the first lesbian novel which depicted healthy and sane women who were alive, unmaimed and together at the end of the book. One of the small shocks of reading this work is the distinct sense of timidity, the quiet stirring between Carol and Therese that, while not so blatant, are as strong as those in any lesbian book today. Timeless in its topic, the book deals with child custody and the need to hide to protect one's love, situations that are credible 30+ years after it was first published. In the following passage, there is a wonderful theory of lesbianism that often gets lost in our present politicized lifestyles:

The rapport between two men or two women can be absolute and perfect as it can never be between a man and a woman.

Biased, yes, but I'd be the last person on earth to deny its truth, and the courage of making such a statement in the early '50s! *The Price of Salt*, after many years out of print, is still very fresh and relevant and is often considered a classic, in the company of the *Well of Loneliness* by Radclyffe Hall and *Rubyfruit Jungle* by Rita Mae Brown. Lucky for us, it has once again been made available to those of us in need of an understanding of our lesbian past.

Also reprinted is Jane Rule's *Against the Season*. No wonder Rule is so often overlooked by the stuffy scorekeepers of CanLit. She forgoes the wild animals and frozen lakes and writes about real flesh-and-blood people, in real flesh-and-blood circumstances. Her technique encourages readers to climb right into the book and live with the characters. *Against the Season* is a novel about love, not just the romantic kind, but also the deep friendship filled with respect and admiration between proud and strong life-like characters. The strong point in this work is a subtlety and understatement that credits the reader's intelligence and ability to work through the web of emotion that is the basis of this novel. An added plus is Rule's special gift for being able to create aging characters who are multi-faceted and whole, in a way that few writers can. *Against the Season* is a real love story, not only in the way it explores a number of one-to-one possibilities, but also in the way it defines love as a necessary component if our lives are to be full and complete. It is an important and very special novel, a work much too fine to miss. □

Toothpick House by Lee Lynch (\$7.95 US). *The Price of Salt* by Claire Morgan (\$7.95 US). *Against the Season* by Jane Rule (\$7.95 US). All published by The Naiad Press, Box 10543, Tallahassee, FL 32302.

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AUSTRIAN, 40s, 5'10" 180lbs, reddish-blond, frosted, trim moustache, hairy, uncut, J/O, tits fan, Fr, no Gr, no S/M, kinks, etc, seeking gentle, excessively hairy, taller, younger, bearded, slimmer, expert DIY types, very straight appearance, varied urbane interests, to correspond, meet when travelling. Photos, close description please. Drawer E251.

NATIONAL

25 AND JUST COMING OUT. Into voyeurism and exhibitionism, would like nude photo exchange with young college jocks, wrestlers and others. Drawer E101.

50 GOING ON 15 relocating to luxury beach house in Victoria. Welcomes houseboy(s) for fun, work and freedom. Write for details. Drawer E226.

GOOD-LOOKING, COCKY, masculine married man, 34, 215 lbs, 6'4", into boxing, fist-fighting, seeks masculine, leather/levi top man to knock chip off shoulder to total humiliation. Discretion a must. Drawer E110.

AFFLUENT YOUNG AMERICAN, 37, 5'11" 145lbs, seeks literate, loyal, somewhat passive companion, 21-30, under 155 lbs, for domestic life and travels. Enjoy cycling, sailing, windsurfing, cross-country skiing, and photography. Speak several languages and plan world trip. Especially want to meet Québécois and orientals. Write with photo to: Box 408841, Chicago, IL 60640, USA

BRITISH COLUMBIA

GOOD-LOOKING, SHY, DISCREET GWM, 21, 6' 165 lbs, blond, seeking attractive, athletic guys in 20s for possible friendship, may travel. Drawer E095.

VANCOUVER

MASC, SLIM MOTORCYCLIST, 36, digs heavy boots, leather, heavy rubber, pro sports, uniforms and bikers. I like J/O, oral, and being mounted by a young, slim, dominant dude wearing boots. I'm sincere, don't go to bars, and will answer all. A booted photo appreciated. 121-1045 Haro St, Vancouver, BC V6E 3Z8

CALGARY

YOUNG GWM, 5'11" needs really hard bare-bottom whippings with strap, paddle or tawse to really burn my tail. Would love ongoing, reciprocating relationship. David, PO Box 4675, Stn C, Calgary AB T2T 5P1.

WHAT IS A VERY intelligent, sensitive, witty businessman, 43 years old, with varied interests, doing in the personal ads? Trying a new way to start a possible relationship — that's what. If you are intelligent and serious about making a new start, why not get the ball rolling? These cold nights alone must come to an end. Drawer E141.

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GWM, MID-30s, who enjoys reading, home life, working, movies, etc. Seeks male for companionship or more. Photo and phone appreciated. Drawer E202.

GWM, 24, CLEAN-CUT, quiet, professional, loves life, peace, good food, good talk, and performing arts. Seeking similar for friendship and possible relationship. Drawer E245.

EDMONTON

MASCULINE ASS seeks singles, doubles, triples, or groups for gang rape. Will accomodate bis or married men only. Total discretion essential. Drawer E195

GWM, 24, 5'9" 125 lbs, varied interests wants to meet GWM, 25-40, into bodybuilding for exercise, friendship, possible relationship. Photo, Bob. Drawer E093.

WINNIPEG

25-YEAR-OLD MALE feeling rather lonely and isolated here. I consider myself decent, intelligent, creative, witty, caring, talented and modest. At some point in some time I would like to meet someone similar. Could this be that point in time? Drawer E177

NORTHERN ONTARIO

GWM WANTS OTHER GAYS to correspond with and friendship. Any race. Will answer all. I am 5'10", 130 lbs. Brown hair/eyes. Prefer men between the ages of 20-40. And must be gay. Rob Langford, 918 Victoria Avenue, Fort Francis, ON P9A 2E5

THUNDER BAY/NORTHWEST ONTARIO. Lonesome traveller, GWM, 5'10" 180 lbs, has unlimited supply of 43-vintage hot tight ass and improving deep throat for hot, hung, horny studs who enjoy exacting workouts. Photo a must with your explicit letter telling me what we're going to be doing one cold night soon. Drawer E131.

SOUTHERN ONTARIO

STRAIGHT-LOOKING GENTLEMAN over thirty seeks young lover. If you're sincere, honest, loyal and want a lasting monogamous relationship filled with love and affection, look no further. I'm awaiting your reply in confidence. Serious replies only. No drugs. Drawer E085.

HOT MAN seeks hot man! Me: 30, blond, moustache, 5'7", bodybuilder, 135 lbs of solid muscle, hung (8" + — thick). Into: denim, boots, jocks, J/O, sweat, poppers, B/D, some toys, humiliation (W/S), discipline, long, hot sessions. You: bodybuilder (or athlete), well-muscled body, solid ass (university jocks and construction workers welcome), free some days. Into: hot times with another beautiful body. Beginners welcome, limits respected. No heavy pain. Photo gets prompt reply. Drawer E064.

GWM, 32, HUSKY, HAIRY, bearded professional, seeks friendship and/or sex. I drink, smoke, swear, sweat. Love moustaches, beards, hairy crotches, animals, humour, Hollywood bars, television, honesty, dancing, raunch, W/S. Will experiment with reservations. Reply with picture. All answered. Dan. Drawer E100.

NEED GAY OR BISEXUAL male, military preferred, 17 — 25 yrs old, 130 — 165 lbs, masculine, fit, for same, Baseborden, Barrie area. Paul, Box 873, Barrie, Ontario, L4M 4Y4.

MOTHERS! Are you suffering from the discomfort of heavy, swollen, post-natal breasts? Gay man guarantees relief. Send phone number and photo to Drawer E230.

SEPARATED GWM, part-time father, lives in Brantford area — wishes to meet other GWMs for friendship and companionship. Am 31 and 5'9", 150 pounds. Honesty, sincerity, discretion a must. Am not into bar or drug scene. Drawer E201.

GWM, EARLY 40s, tall, slim, dark hair, seeks friendship with same in Hamilton, Cambridge area. Like Country & Western music, movies, dining, dancing, antiques, travel, home life, gardening. Believe in sincere, caring one-to-one relationship. Not into bars. Non-smoker. Honest, serious replies only please. Drawer E180.

DESIRABLE OLDER BROTHER

seeks hot summer lover. Me: 26, 6'2" 180, good-looking, classy, reasonably modest, easy-going, witty, well-hung WASP writer. Into outdoor sports and indoor sex, music, body-building, Theosophy, exotic travel and adventure. You: athletic, masculine, slim, uncut, Younger Brother — someone who craves honest, gut-level communication with a dominant but versatile, understanding partner. You may be currently finishing classes but really desire more worldly, challenging, enjoyable experiences — some old, some new: sunshine, cycling, surfing, saunas, celebration, screwdrivers and sizzling sexual satisfaction. Long term possibilities. Intelligence, maturity, discernible values including sense of humour essential. Photo, phone appreciated. Discretion assured. Let's meet! Stanley Kowalski, Suite 115, 238 Davenport Rd, Toronto M5R 1J6.

GWM, GOOD-LOOKING, 31, well-hung, physically fit (swimming, running, aerobics, weights). New to Hamilton, Niagara region. Looking for new friends and sex. Sexually I'm interested in other healthy men. Photo gets prompt reply. P O Box 1325, St Catharines, ON L2R 7J8

SEPARATED PART-TIME FATHER in Guelph area wants a friend, 36-45, with a liking for participatory sports, books, movies, and good times. Discretion required and guaranteed. Drawer E096.

GOOD-LOOKING 30s MALE, 6', 200 lbs, novice, needs workout (body-building) partner to train, motivate on a regular basis. Have knowledge and desire, now need the self-discipline of a buddy system. Picture please. Niagara. Drawer E213.

GAY WHITE MALE, 34, 5'9" 195 lbs, straight-looking and acting. Quiet and sincere. Average looks. Seeks others to share mutually satisfying times. One-on-one relationship desired. Discretion assured and expected. Orillia and area or someone willing to commute. Drawer E250.

GM, 29, 5'8" 145 lbs, masculine, discreet, warm, stable. Likes films, books, music, photography, cycling, outdoors. Wish to meet similar male, around same age or younger, for friendship or possible long-term relationship. Ancaster, Hamilton, Brantford areas. Letter, phone, photo if possible. Drawer E228.

TORONTO

GWM LOOKING FOR BIG black daddy who appreciates talented ass. Am young 40, 5'8" 150 lbs, short hair, beard, hairy chest, good looks and body, hot, versatile. Drawer D828.

ARTISTIC, INTELLIGENT PROFESSIONAL, 30, tall, well-endowed, slim, athletic build. Am compassionate, sensitive and nonpromiscuous. Seeks male with comparable qualities and values. Photo appreciated. Drawer D867.

ATTRACTIVE MALE, 135 lbs, 33, 5'8", looking for large, well-hung, horny black stud to service hot white ass on regular basis. Drawer E097.

HANDSOME BI J/O STUD seeks action with other hot men. Am 29, 6' 165 lbs, moustache. Photo a must before meeting! Travel frequently — can accomodate buddies. If you want the best, then go for it! Drawer E049.

HORNY GUY, 30, 5'8" 140 lbs, blond, blue eyes, neat beard, reasonably attractive, seeks to expand circle of friends. Available afternoons and some evenings. Prefer male 25-35. Photo and phone please. I have photos available. Beaches area. Drawer E050.

HOUSEBOY/SLAVE/SERVANT wanted, live-in. Seek person who needs quiet, secure, stable home environment. You must be docile, submissive, discreet, responsible, trustworthy, athletic or muscular. Prefer non-smoker. No drugs, bars or clubs. Drawer E090.

NONPROMISCUOUS, ATHLETIC, 36, 5'11" 155 lbs, masculine, well-built, enjoys outdoors, traveling, music, movies, theatre etc... seeks reliable compatible friend under 36 fond of affection, kissing, love-making with feelings. Photo appreciated (returned) Box 7303, Stn A, Toronto, ON M5W 1X9.

GWM, 6'4" 190 lbs, well-hung, masculine and attractive, looking for clean man with 8" or over. If you like to fuck face with your full length, please write giving phone number. I guarantee satisfaction. Drawer D632.

DOMINANT MALE, small, 45 yrs 5'7" requires very passive small male as companion. Reply with frank letter, photo, phone. Age unimportant. Drawer E204.

WHITE, GAY, new to Toronto, oversexed, 30, 5'9", 140 lbs, good looks, seeks slim black guys. Many interests and well-travelled. Drawer E179.

SEEKING AN ACTIVE, mature, established, non-promiscuous BM with healthy sexual appetite for getting FP and GA who wants a warm, passive, fit, professional, white masculine family man of 40 for meetings, one day/night weekly for lots of tender foreplay and good plain sex and company. Write John Mellors c/o Box 1118, Station F, Toronto M4Y 2T8.

GWM, EUROPEAN background, well-established, 37, intelligent and attractive, interests include outdoors, cross-country skiing, boating, travel, performing arts and good conversation. I am interested in friendships with mature and well-balanced men who share similar pleasures. Age is immaterial, it is the chemistry that counts. Who knows — we could end up as life partners. Drawer E182.

RESPONSIBLE ATHLETIC male, 31, black, attractive, masculine, professional, considerate, honest, reliable seeks similar-type friends. Photo/phone number appreciated and answered first. Drawer E183.

WOULD YOU LIKE a long, oily, sweaty, JO session with a 32, 5'10" good tight firm hairy body? Enjoy very much muscular body. Drawer E184.

LOOKING FOR MEN into light or heavy B&D and fantasy. I love hairy bodies, and I'd like to make you do a slow strip. I am 6' 170 lbs, good-looking and a great body. Drawer E185.

GBM MASCULINE, good-looking, stable, intelligent, healthy and fit, 32, into sports, theatre, movies, travel, several interests, interested in meeting capable, together, classy friends. Drawer E186.

GRADSTUDENT, good-looking, 30, York U., seeks young buddy. Warm, sincere, affectionate nature — you too? Preferably live on/near campus. No car. Drawer E181.

ATTRACTIVE GWM, 27, masculine, seeks attractive masculine male any race, 18 to 25, to jerk me off slowly. Blue jeans, black leather jackets turn on. Photo, phone. Drawer E178.

GRADUATE STUDENT, 29, 6'2 1/2" 170 lbs, medium build, above average looks, interested in music, theatre, dance, art, books, quiet dinners, wine and conversation. I would like to meet men 20 to 40 with similar interests, who are more concerned with what we can share, enjoy and create together rather

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than anonymous sex or waiting for Mr. "JO". Don't be misled. I am a true romantic, and with someone I like sex becomes an added bonus. But I do want more. I want to settle down with one person. If you can understand what I mean, I would like to meet you. Please write a detailed letter. Photo and phone appreciated but not necessary. Drawer E193.

GAY WHITE MALE BLOND, blue, 150 lbs 5'11", seeks protective daddy, bigger the better, 33, wild fantasies. Discretion assured. Drawer E196.

HI-TOP SNEAKERS turn me on. Attractive, athletic age 36, 150 lbs, new to Toronto, into sneaker trip with attractive guys. All replies answered. Drawer D993.

TWO SUPER HORNY guys, 32-36, hot, hung, want big studs. If you got it big, we want it bad. Blacks welcome. Photo, phone. Box 1031, Stn F, M4Y 2T7.

GAY MALE PROFESSIONAL, 29, 5'8", 150 lbs, honest, sincere and discreet, seeks a friend who likes quiet evenings at home as well as going dancing on weekends. Drawer E124.

BISEXUAL, MASCULINE, professional, tall, fit, heavily endowed male, 44, needs clean bi male for uninhibited sex. TV's, rubber, leather and clothing fetishists, particularly endowed, uncultured or submissive males should write descriptive letter with photo/phone for very discreet contact for meeting. Drawer E104.

GWM, 40, 5'6", 130 lbs, considered good-looking, passive, enjoys quiet and good times, outdoors, etc. Herpes is my disadvantage. Looking for friends between 33-45 with or without this problem. It could be great help to talk about it. Drawer E107.

GWM, 50s, quiet masculine professional, non-promiscuous, would like to give head on a regular basis to a very well-hung guy; no reciprocation. Drawer E040.

WOULD YOU ENJOY the company of an older affectionate, considerate and masculine gentleman? I'm 44, 5'10", dark hair, blue eyes, not interested in bars or baths. I prefer quiet restaurants, theatre, travel, photography, romantic evenings at home and the company of friends. If you believe you would enjoy a relationship, let's meet to discuss our mutual feelings and needs. Write soon, all letters answered. Drawer E139.

ARTISTIC, ORIENTAL male, professional, early 30s, 5'8", slim, straight-looking, attractive, gentle, warm, stable, responsible, compassionate and understanding. Likes music, movies, cooking, quiet times, travelling, exercise etc. Seeks male to 40 with similar qualities and value for monogamous loving relationship. Drawer E160.

PROFESSIONAL GWM, 38, 190 lbs, 6'4" seeks young man over 21 for hot times. I am into most things and love spanking. Discretion assured and expected. Drawer E162.

GWM, BROWN EYES, 129 lbs, 5'8", attractive, 58, young firm body and outlook, loving, discreet and helpful, seeking male friend and lover, any race, age under 30. Not into drugs. Please write with photo, phone and time to call. Drawer E071.

GAY MALE COUPLE, 29-30, versatile, straight-acting, seeks interesting, versatile, active, horny men. Thick, well-hung cock is nice but not a prerequisite. Ages 21-40. Discreet. Photo & phone gets quick reply. Drawer E172.

JUMP INTO SPRING and summer with an effervescent, successful, straight-looking attractive, slim male (GQ type). Paul, 922-8494.

NEED PHOTOS OF YOURSELF? Head shots, nudes, negatives returned. Ring studio 532-4380. Inquiries welcome, inexpensive.

IRISH, TRUE-BLUE and driven. Value-driven 27-year-old committed to sports, health, career, spirituality and "men's men". My world is not gay — my sexuality is. Come explore man's country this summer. Drawer E200.

BLOND MALE, 29 years old, blue eyes, goodlooking, seeks male 21-32 for love or sex. I am a top or bottom male. Would also like to hear from guys from St. Catherines. PS — thanks for taking time to write. Drawer E203.

GWM, 34 5' 6" 160 lbs interested in meeting a male 25 — 35 for a one-to-one relationship. My interests are JO, sucking and cuddling. Male must be slim or medium build, tall, circumcized, well-hung, little body hair and feels comfortable in snug jeans. Should have car and apt. I have a sense of humour. Like to meat on a regular basis. Photo and phone no. appreciated. Drawer E197.

HANDSOME GUY, 30, 5'10", 150 lbs., masculine, mature and interesting, looking for a similar, younger man for a lasting relationship. Will settle for a good friendship too. Drawer E205.

LOVER WANTED. I'm 44, 5'11", 150 lbs., average build and looks. Photos exchanged. Above average lifestyle and enjoys truckers to entrepreneurs. Theatre, reading, sailing and sex are my interests. No sexual or mental hangups. Kink is fun but not a vocation. Must enjoy an interesting sex life besides personal goals. Drawer E206.

GWM, 32, 5'10" 145 lbs, honest, masculine and blue eyes, clean-shaven with sense of humour. I am a professional who likes quiet times, movies, socializing, and the outdoors. Seeks someone for friendship and possible relationship. Drawer E207.

THANK YOU TORONTO. It's the greatest place in the world. Manatee, Oz, Crow Bar were great. I'm looking forward to coming back. Call or write so we can meet. You 18 — 24, Dave, PO Box 506, Lakewood, Ohio 44107, (216) 587-1647. BRENT FROM MANATEE — PLEASE CALL!

AFFECTIONATE AND CONSIDERATE oriental male, 22, 5'8" 149 lb, passive — likes music, dancing

and anything romantic — seeks active male under 40 for friendship or probably lasting relationship. Send photo. Drawer D985.

CREWCUTS WANTED! Horny, well-hung young guy likes 'em short-haired or shaven. Details unimportant. Adventurous only need apply with picture and phone. Shave, mister? Drawer E188.

GAY MALE COUPLE, both young, good-looking, well-hung, masculine, seek masculine 21-35. Photo and phone number get same. Drawer D953.

GOM, 30s, ATTRACTIVE, athletic, interested in uncomplicated give and take of physical, mental and/or emotional support. Those interested please call 961-1687 between 6-8 PM. Thanks, Ming. Drawer E210.

MALE, 27, WHITE, 5'10" 170 lbs, dark hair, beard, hairy body, seeks GWM to 35 for friendship, good sex, nothing kinky, no W/S, B/D, or S/M, pen pals welcome. Phone, photo. Drawer E211.

GWM WANTS TO MEET or correspond with others any age who enjoy the enema, giving or receiving. Commutes between Montreal and Toronto. Please write letter about experiences. Will answer all. Drawer E214.

IF YOU ARE COMMITTED to a lifetime of achievement and would enjoy a relationship with a hard-working professional who is also an athlete and part-time professional musician, perhaps you should take a chance and answer this ad. I am 32, blond, slim, well-defined and looking for a handsome, caring and intelligent lover. Photo appreciated. Drawer E216.

HORNY PROFESSIONAL, 35, 5'7" 145 lbs, wishes to meet straight-acting young friend for good times. Enjoy outdoors, movies, cars, travel. Drawer E219.

IF YOU ARE UNDER MY AGE, (35), under 6', slim, under 30" waist, not too hairy (or not at all), fairly masculine but enjoy wearing feminine lingerie, this ad is for you. Any race. Will get into most scenes if compatible. Send fantasy and phone. Photo answered first. Drawer E220.

BLONDE GWM, 30, 5'9" 145, attractive, seeks similar, clean, to 35 for long, slow, hot mutual JO sessions. Details/phone. Waiting! Drawer E221.

NICE, INTERESTING, BEARDED MALE considered attractive, seeks nice attractive cuddly man with goosebumps. Drawer E222.

NEEDED: warm, caring, sensitive, cuddly man by 36-year-old professional GWM, west Toronto. Seeking special friend, possible monogamous relationship. Words can't reveal the real me; write, arrange meeting. Drawer E223.

GWM, 31, 5'7" 128 lbs, brown hair, green eyes, looking to meet someone 25-35, to share common interests and good times. Enjoy movies, theatre, dancing and the arts. Let's get together and see what develops. Drawer E225.

CROWLEYITE, 26, ATTRACTIVE, intelligent, looking for magical partnership with person of similar orientation. Serious only. Drawer E227.

GAY MALE, MID 30s, into S/M, B/D, WS and boot-licking, etc. Very obedient and willing to serve a strict master. Turned on to kinky scenes. Drawer E063.

TALL LIKES SHORT, GWM, 27, 6'2" 175 lbs, bodybuilder wants to meet a short, muscular guy (25-45) with solid ass ready for a work-out, body worship and a little affection. Possible relationship. Drawer E229.

ATTRACTIVE OLDER MALE (40s), good body and mind, educated, athletic, energetic, health-conscious, likes cuddling and affectionate sex. Outdoors, canoeing, camping, travel, arts, politics, conversation. Seeks caring, stimulating friend who needs love and will give love. Under 40. Drawer E259.

ATTRACTIVE 50s, 5'6" 148 lbs, healthy. Athletic build, affectionate kiss lover novice, seeks man to teach me; eager to learn, eager to please. Drawer E233.

GOOD-LOOKING YOUNG PROFESSIONAL, 5'7" 145 lbs, blond, blue eyes, Québécois. VERY well hung. Romantic. Stable. Mature. Seeks guys 20-30. Possible long-term relationship. Photo appreciated. Au revoir. Drawer E234.

25-YEAR-OLD MALE, brown hair, muscular, hairy, masculine, clean, enjoy body-building, music, travel, seek similar males for friends or ??? Drawer E235.

A SHY, VERY LIKEABLE & nice-looking 28-year-old male would like to make some new friends. I am an ordinary, unpretentious person who likes dancing, country music, good conversation and animals. I used to play guitar and was good in gymnastics. If you are 21-35, straightforward and honest, would you write to me with a photo please. Drawer E236.

IS THERE A SULK OR SENSUAL SHE-MALE to meet me daytime? I'm 5'6" 140 lbs, very attractive. Enjoy all cultures. Active/passive. Enjoy being photographed. Very discreet, clean and considerate. I also shave in those areas! Try me! Drawer E237.

GWM, FREQUENT TORONTO VISITOR, good gym build, 6' 170 lbs, reasonably attractive, fair, early 40s, discreet, sophisticated, and well-travelled seeks dominant similar 25-40 for occasional dinners, shows and other mutual enjoyment. Your picture gets mine. All answered. Drawer E238.

YOUNG, GOOD-LOOKING STUDENT, 21, 5'7" 135 lbs, hot and horny seeks masculine, well-hung guys to 28 to service my tight buns or whatever else is your pleasure. Drawer E239.

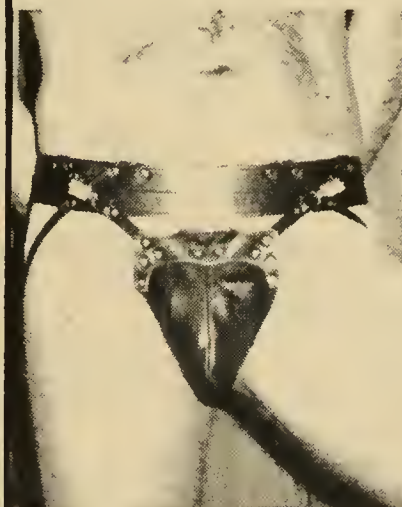
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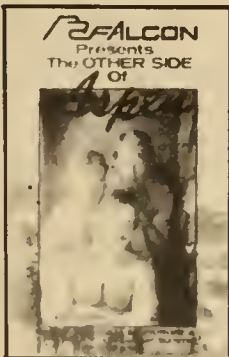
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needs an incredibly gorgeous partner, or maybe just an average guy who'll share himself with me. Photo replies answered first. Drawer E240.

DEEP THROAT EXPERT

ATTRACTIVE, MASC GWM, 5'10" 160 lbs, blond/blue, wants stable of masculine, well-hung aggressive studs to service — the hornier the better. Reciprocation not expected. Photo and/or accurate description a must. Tell me what you want. Drawer E241.

GWM WANTS TO MEET for friendship not sex. Many varied interests. Red/blond hair, green eyes, 5'11", well-travelled, shy, honest, no drugs or bars. Possibly moving to Toronto next year. John T. P O Box 423, Verdun, Québec H4G 3G1

OUT-OF-TOWN 42 GWM in Toronto often. Would like someone, 35-50, to visit for friendship and on occasion stay over when on business. Will cover costs. Leather novice. Drawer E243.

PROFESSIONAL, ORIENTAL, 30s, tall, slim, athletic, attractive, sensitive, sincere, enjoys art, music, books, fitness, quiet times together. Seeks well-educated, intelligent mature male, 40-50, to share time together and honest relationship. Phone and photo appreciated. Drawer E248.

GOOD-LOOKING STUDENT

YOUNG GUY, 23, STRAIGHT-LOOKING, blond hair, blue eyes, 6'2" 165 lbs. Very sincere and masculine seeks young attractive male for the possibility of a long-lasting friendship. Please write. I know you're out there. Drawer E249.

CUDDLY GAY MALE, weight-lifter's build, nice smile, seeks another to share affection, hugging, kissing, touching and stroking. Has varied spiritual, cultural and athletic interests. Needs help with a sexual dysfunction problem. Friendship and/or relationship possible. Drawer E253.

ENEMAS FOR EROTIC FUN with attractive GWM 36. Experience not essential. Letter with photo ensures reply. Drawer E254.

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DECENT MALE, 45, MASCULINE, sensitive, 5'10 1/2" 155, seeks intelligent young man with hairy buns wishing to establish ongoing supportive relationship. Drawer E246.

SO YOU LIKE THINGS NICE AND EASY? Well, I like things nice and rough. Not an S/M scene — but if you thirst for an angry love; if you crave the rough and tumble passions of a wild panther; if you can be brutal and caring at the same time, then go no further. I am 25, 5'7", well-shaped body, well-endowed, mediterranean features. Drawer E255.

TRANVESTITE WANTED BY MALE, 36, for get-togethers and crazy times. Let's check under your skirt. Joseph: 626-5465 (answering service).

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EQUALS ONE FOOT. Masculine, GWM, 21, 6' 160 lbs, fine arts student. Interests include movies, live sports, summer evenings, fun and cuddling, etc. Wants to meet young male for friendship, relationship certainly possible. Photo gets mine. Drawer E217.

ATTRACTIVE ORIENTAL MALE, 24, seeks men to age 40, moustache or beard a plus. I am very slim, straight-looking and acting. All letters answered. Photo and phone appreciated. Drawer E218.

SATYRS AND STUDS

ATTRACTIVE 23-YEAR-OLD, 6'1" 140 lbs, enjoys sex, art, spicy food and spicy life. Fair hair and skin, with hazel-green eyes. Looking for clean-shaven, trim, preferably dark-haired men. Please send fantasies with photo. Variations on theme, numbers and literature welcome. Are a man and a man and a blackbird one? Write Drawer E190.

EASTERN ONTARIO

BROCKVILLE, PRESCOTT, 33, 6'2" 150 lbs, handsome, masculine male. Farmer-beekeeper. Born and bred in Toronto but 12 years on farm have broadened my values and attitudes. Looking for a man to share a relationship, mutually stimulating, emotionally, intellectually, and physically. Also correspondence with any gay bee-keepers. Photo and phone with detailed letter. Drawer E231.

OTTAWA

GWM, 36, PROFESSIONAL, likes movies, literature, music, travelling, seeks friends between 18 and 40, will reply to all who write. Drawer D896.

ATTRACTIVE GUY, 21, 5'8" 122 lbs, seeks stable, lasting relationship with sincere guy (preferably my own age). Not into bar scene, prefers quiet dates with a friend. Interests: everything connected to films. No need to be film connoisseur like me, just have to enjoy going to the movies. Also, I would appreciate someone who has different interests to share with me. Please, you must send a clear photo to receive a reply. Thanks. Drawer E092.

OTTAWA BOTTOM MAN

40s MALE, 5'10", attractive blond/blue seeks unattached gay for friendship and sex. I am outgoing with many interests. French A/P, Greek A/P, complete immobilization, servitude, gags, hoods, like to be thoroughly worked over. Sincere and experienced. Your age unimportant. No drugs or marrieds please. If you are equally at ease in leather on the street and in the playroom, perhaps we should meet. Drawer E-194

SLAVE SEEKS OTTAWA-AREA MASTER

SIR, YOU ARE UNDER 30, in shape, well-endowed and like to humiliate and control, getting your pleasure by using someone. Leather, denim. Drawer E252.

MONTREAL

GWM, 29, 5'8" 150 lbs, masculine, friendly, honest and understanding, seeking male 18-30 of same type for friendship or relationship. Not into bar scenes or drugs. Drawer E145.

ME: GWM, 28, 6' 150 lbs. You: 20-33 and ready for fun. Good times guaranteed, with long-term relationship waiting for right man, but that doesn't rule out short-term pleasure. All letters answered and discretion assured. Drawer E215.

NOVA SCOTIA

MALE, 30, 5'10" 155 lbs, well-endowed, athletic build, good-looking, seeks similar company. Discretion essential. Photo, telephone appreciated. Drawer E224.

MOVING FROM SOUTHERN ONTARIO to central NS in May. Slim, career-oriented professional. 29, 5'6", discreet, masculine, sometimes shy, looking for friendship, possibly more. Enjoys travel, theatre, dancing. Photo appreciated but not essential. Drawer E247.

PRINCE EDWARD ISLAND

GWM, 27, moving to Charlottetown May/84. Would like to meet others. Interests: swimming, cycling, bodybuilding, travel. Please write Drawer E146.

OTHER

GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall or call 961-8046. We are here to help you.

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A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

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LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

MRS LUCILLE McKNIGHT — Kentucky. Would the guys who were trying to locate the above person please write regarding some additional information now available. Drawer E106.

BM, 6', 30-YEAR-OLD, very lonely, honest and sincere at all times. Will be released soon, your photo gets mine. James Pettus, 22390, PO Box 41, Michigan City, IN 46360.

SEEKING SINCERE AND HONEST relationship. 22-year-old, 5'9" 145 lbs, brown hair/eyes, coffee complexion. Respectfully, Tony Higgs — 168-413, PO Box 45699, Lucasville, OH 45699.

23-YEAR-OLD GWM VIRGO, honest and sincere, seeking an older, mature, and well-established man. Ronnie Killion 22540, PO Box 41, Michigan City, IN 46360

25, 6' 175 lbs, BLUE EYES, blond hair. College grad. Seeking one-to-one honest, sincere, relationship. Soon to be released, plan to relocate. Donnie Street, MSP 50438-Unit 25, Parchman, Mississippi, 38738.

25, TAURUS, 177 lbs, 6', small afro, ebony skin, very good body. Seeking correspondence with any caring and understanding woman who will not judge me because of my incarceration but as a person. Cashmere Murphy, 164-707, PO Box 45699, Lucasville, Ohio 45699-0001.

GAY WHITE MALE, 27, 5'10", 175 lbs, hazel-blue eyes, light brown hair, from St Louis, MO. Aggressive and passive, FR and GR, love movies, bowling, horseback riding, long walks in the woods, and long serious talks about my life and my future. Larry Dale Wendel, 341984, RT. 1, Box 150, Tenn. Colony, TN 37861.

S.O.S! White Penitentiary Queen, 24, needs loving individual or group to help me through these hard times. Will be free soon and need to get in touch with the gay world outside. I'm 5'9", blond, green-brown eyes. Pretty and petite when I want. Picture accompanied with stamped self-addressed envelope gets fast and immediate reply. Honest and sincere, I fell for my lover who is dead but free. I'm going through hell! W.B.S. Nick "Dusty" Rettinger, 287570—W.S.R., P.O. Box 777, Monroe, WA

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IS THERE SAFE ROMANCE?

ADVICE ON AVOIDING ANGST • BY RICHARD SUMMERBELL

Is there safe sex, you ask? Of course there is, but you've got to remain alert. Sex, if improperly handled, can lead to a variety of ailments, one of the worst of which is romance. And that, as we all know, is a tragic affliction, full of unjustified elation, misplaced zeal, anxiety, depression, withdrawal from society, vacant stares, dirty dishes and a nearly television-like level of delusion. But if you, like me, seem to be doomed to this state of moral disrepair, perhaps the next question for both of us should be, "is there safe romance?"

All my intuitions tell me that this question has been asked in some segments of the gay community for years. I certainly asked it once myself; but all I heard from the gay press in response was the clamorous bump-and-grind of gay sex, New-York style. Somehow, I knew even then that all those erudite gay eroticists were wrong; that romance was not just a stage I was going through; certainly not something I'd grow out of. It was my true proclivity, my métier — the real thing! But my question needed to be answered.

Fortunately, I have long since discovered that there *is* safe romance. All the myths are wrong. Two gay men or two lesbians loving one another in a profound and particular way does not automatically constitute an attempt to curry favour with Jerry Falwell. It is *not* boring. It does *not* lead to buying tacky wallpaper. Your Aunt Ella may think she understands you, but chances are she still doesn't. And in the end, she won't be more presumptuous about the matter than some of your single gay friends will. So there's no cause for alarm.

At this point, I know many readers will be profoundly skeptical. I understand as well as anyone does that some people have tried romance and just don't like it. In fact, one of my friends, having had an encounter with a more romantic type, actually shuddered as he told me about the experience one day early last spring: "Ugh... how perfectly awful it was," he exclaimed, as limp snowflakes

dropped onto his overcoat. "He simply *attached himself* to me like a wood-tick and started to crawl up towards my *future*."

I tried to reassure the man that his suitor's action was a violation of mutuality, a golden rule of safe romance, but had to stop when his breathing became shallow and uneven. Not everyone, I know, can bear this subject easily. Nevertheless, as I say, romance has been my lot.

When the first gay crush I ever had summoned itself into existence, I was in the seventh grade, and the boy who was the subject of my attention looked like one of William Blake's young-male ideals come to life, radiant background scenery included. Two years later, when I'd finally put together what sex was (in theory: practice I had to wait a few eons for), I was a hardened romantic with half a dozen obdurate crushes beneath my belt. (A lot went on beneath that belt, as I remember). And then, not to be outdone by any other stereotypical suburban gay teenager, I fell in love with numerous friends and acquaintances, developing my intellect by weighing every clue until I was sure each one of the blasted so-and-so's was either un-gay or uninterested. Here I confess that I did write bad poetry about some of these experiences, but that's not evidence against romance in particular — I wrote bad poetry about *everything* in those days.

When I finally managed to haul myself (a musty old sneaker) out of the closet at the age of twenty, I decided to commit all the classic errors of gay romance, step by step. Sort of a familiarization with the terrain. My first move was to go to a college gay dance and fall for the first fellow-preppie who brightened his eyes at me. Although he had no more apparent need of my emotional baggage than he'd have for unstylish garments at a rummage sale, I took all my romantic fantasies out of long-term storage and unloaded them on him, dust and all. His reluctance to dance to "If Only You Believed in Miracles" by the Jefferson Starship should have tipped me off that something was amiss. But ah, no, I was inspired. With the zeal of a backsliding Baptist, I was busy

committing the First Sin of gay romance: projection. I was turning a human being into a movie screen onto which I could project the unfulfilled portions of myself. Needless to say, the film essentially came off the reel at about 10:00 the next morning. Convincing me to finish my popcorn and leave the theatre took six weeks.

I don't know whether my partner in this affair was intuitively sly or merely well-meaning, but besides giving me a kiss or two, he also endowed me with my next object lesson in romance. This came in the form of an introduction to another young man, who was as amorous with me as I had been with his friend. I soon found, though, that I couldn't reciprocate the ardour, even though I strained with all my might. To my astonishment, the roles of projector and screen had been switched. Have you ever seen that Québécois art film that shows people eating in reverse? Well, to make a long story short, I took the banana of romantic carnal knowledge out of my mouth, piece by piece, methodically stacking the pieces back into the peel; then I did the peel up and stuck the banana back into the fruit tray. And became single again.

Actually, it wasn't quite as neat as all that. I couldn't, for the sake of my education, resist committing yet another romantic *faux pas*. And it was an awful one: breakup-by-attrition. This is the romantic equivalent of not daring to risk the pain of tearing an unwanted band-aid off: leaving it to decay until it's crumpled, mangled, sweaty and hanging onto your skin by a single gummy thread. In order to avoid that painful breakup scene, and perhaps in order to save face, you commit crimes of mental torture that would make an Argentinian colonel blanch — like repeatedly standing up an already-anxious young gay man for dates. Or worse. You may snicker at the notion that this is agony, but at one time virtually all my gay friends were undergoing similar experiences, and their combined moans and shrieks could have driven Dracula from his castle in terror.

After my first two romantic experiences, I simply withdrew for a couple of years and thought about things. I went to England and tried on a one-night stand. It didn't fit.

Committedly gay but still not fully out, I went incognito to live among small-town single Baptist men and observe their habits. They were frustrated, and prone to hyperventilating if a female bank-teller beckoned them over to her teller's window. Romance. Finally I could stand it no more.

"Who needs romance?" I cried out, making my skull register like a temple gong. I went back to the city determined to do something gay and nouveau, and give romance a rest. And immediately I met and went home with the guy who's now my lover. We've been together, ploughing our little ocean of ecstasy and horniness, ever since.

So, after all my hedonistic-yet-relatively-safe experience, what mental prophylactics can I offer the wary would-be romantic? Well, no doctor, psychologist, or well-meaning-neighbour-who-reads-*National-Enquirer* can tell you the precise cause of every romantic malaise, much less the cause of any romantic success. Nevertheless, I do have a list of five certifiably *unsafe* romantic and pre-romantic acts, which I'm willing to pass on without levying my usual extra-billing charge:

1. PROJECTION (REVISITED)

Your would-be lover has a certain set of characteristics, and they are not identical with those of Judy Garland, Tom Selleck, Carole Pope, your cutest high-school friend or your faithful childhood dog, Amway. If you find yourself supplying his/her half of the conversation while he/she merely sits there looking adorable, you're probably near the abyss. Go back to chatting up your teddybear, who won't be secretly wishing you'd sprain your tongue.

2. HASTE

I don't know what else to call this affliction. Suffice to say that many romantically-inclined gay men and women imagine they're ugly because the people they would like to meet seem to avoid them. Actually, it's because they have a look in their eye that says "I'm a great big romantic responsibility looking for a place to happen." Nothing could be more frightening. These "uglies" will no doubt find, as I did, that once they become involved in a relationship, they suddenly inspire far more excitement in the world at large than they ever did before. It's that calm, steady, non-desperate look. It's the look of someone who might take in a refugee, rather than that of a fellow-refugee who's worse off.

3. REDUCTION

Ever hear the phrase, "the little woman"? The man who uses it has his mental binoculars turned the wrong way around. This is the crime of people who find other people too complicated or unpredictable, and who have to reduce them to roles, to stereotypes, to caricatures or to mere motes of sex-appeal or occasions for self-gratification. You might think people would find it obvious that reduction is inimical to gay relationships, even those based on a "hot-corporate-slave-wants-to-lick-master's-hush-puppies" ad. The fact that we take people of the same gender as lovers just might force us to regard one another as potential equals, you'd think, even where there are profound differences in age or wealth. But such is not the case. Smugness springs eternal in the human breast, and people still whittle down their chosen companions until only the genitals and two cute button eyes are left. What a shock when the cute button eyes begin to roam — not to mention the genitals.

4. OSTRICHISM

This is the "those-dishes-will-wash-themselves-if-I-avoid-looking-at-them-for-three-days" syndrome. No one is un-

contaminated, but some are distinctly more contaminated than others. This is my own favourite vice, and it's with rue that I confess it (but only if the band will strike up a country-and-western tune): "The only riiiiing I gave my maaaaan was the one in the bathtuuub." Of course, obsessive neatness is not much better; it's this self-same problem turned inside-out and hung up on a coathanger.

5. "HOLDING OUT"

This one is hard to describe. It's sort of a refusal to interact — like deciding to move to Tuktoyaktuk and not saying anything, or even making a bitchy remark that removes you to the Tuktoyaktuk of your furthestmost ego, leaving your astonished friend far behind. If you try to understand and improve your relationships by reading Machiavelli, you may have this problem.

And that's the list, incomplete as it may be. I'd be the first to admit that all this is much more esoteric than the guidelines for safe sex — but then again, that's the nature of romance. "But wait a second," I hear some dubious reader saying, "you haven't uttered a syllable about the Achilles heel of safe romance. Let's get with it: what about monogamy?"

Go ahead, I reply, make my life miserable. Well, I'll tell you: I don't understand monogamy. In spite of my incomprehension, though, I'm only slightly this side of being monogamous. That's because I also don't understand non-monogamy. This, I think, is a consequence of my being a romantic to start off with — someone for whom the obvious recourse to anonymous sex is not quite so obvious. All my non-monogamous inclinations put me in peril of being a little like the proverbial cat-chasing dog: what am I going to do with it if I catch it? The sex I think I could handle, but I know full well that at least one in ten of those cats will be a fellow-romantic. What will I do when it looks me in the eye and begins to purr?

It's funny that with all that's been written about "how to cruise," nothing's been written about the next necessary step in the process: "how to recycle the ex-cruised;" how to make the salmon, having spawned, go back to sea again. Understand that the resourceful modern romantic is immune to stock remedies like "I'm not looking for any long-term commitments." Perish the thought that he/she should want enduring commitments: he/she just wants to see you again... and again.... So let's confront the issue: when one acquires a supernumerary romantic, does one practise diplomacy, rudeness, a Houdini-like escape, a Cheshire-cat fading grin, or — most frightening of all — an Atlas-like acquiescence? Call me naive, call me counterrevolutionary, but I simply don't know, and I have no intention of finding out. All my instincts about safe romance warn me that this is an area of peril. All my knowledge of human affairs advises me that it's an area of great potential nastiness. I recommend it only to a more adventurous sort of person, someone with a commodious appointment calendar, a wildly flexible bedtime and the diplomatic skills (and I use this expression advisedly) of a Kissinger.

Nevertheless, for the record, I repeat that I have not been completely monogamous. In fact, I once spent a few hot nights with a boy from New York who was just passing through. Two and a half years later I developed swollen lymph nodes and got all paranoid just like everyone else. So who's smug?

And with that, it's time to close the story-book of safe gay romance and go back to the real world of safe sex. If any of you reading this have curious, long-term desires you can't tell your friends about, I hope I've helped you come to some resolution about them. To bring any of those desires to fulfillment, you may have to resist the importuning advances of cliché, of spurious analysis, and of ordinary mischance. You may even have to do things that are obviously unsafe — at any emotional speed. But with luck and a certain clarity of intuition, all things are possible. If you do choose romance, may your life be like a personal classified ad — a wild-eyed daydream come true. □



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